

DETECTION OF

Ed. Glouers hereticall confection, 1.

lately contriued and proffered to the

Church of England, under the name of 74

A Present Preseruatiue. 29. 49

Wherein 19. 19

With the laying open of his impudent slander against our whole Ministrie, the Reader shal find a new built nest of old hatcht heresies discovered, (and by the grace of God) ouerthrowne: together with an admonition to the followers of Glouer and Browne.

Syn. 58. 10

By Steph. Bredwell, Student in Phisicke.

Seene and allowed.

L. 10. 4. 1.

Dearely beloued, beleeue not euery spirit, but trie the spirites whether they are of God: for manie false Prophets are gone out into the world.

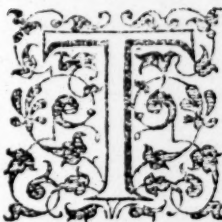
LONDON 1636

Printed by Iohn Wolfe, and are to sold by Edward White, dwelling at the signe of the Gunne at the little North doore of Pauls.



92...929

TO THE RIGHT WOR-
shipfull his verie louing Cousin,
M. Thomas Hussey Esquier, Stephan
Bredwell wisheth all encrease of Chri-
stian knowledge, zeale, and
worship.



He life of a Christian
(Right Worshipfull)
is aptly compared, by
that skilfull teacher S.
Paul, vnto the running
of a race for a game.
The goale is the end of
this life, and the game or price, the crowne
of glory. Now as they that striue for games,
carefullie prepare their bodies for greatest
fitnes and vantage, to their enterprise, and
thereto long before, applie their whole stu-
die and inuention, euen so will euerie true
Christian, aduise of the race of his present
life, as, at the end thereof, a price may be gi-
uen vnto him. Which similitude, as it hath
great light to induce vs to conceiue the ex-
hortation of scripture studies, and heauenlie
meditations, so yet shall it further enforce vs,
if wee consider it cloathed in the fit circum-
stances of time. For like as a man that is to
striue

1. Cor. 9. 24.

Hebr. 12. 1.

The Epistle

strive for a maſtrie, doeth ſo much the more
buſie himſelfe in all his preparations, as hee
perceiueth himſelfe to bee more vrged with
ſhortnes of time, and other difficulties in the
place of his triall, ſo wil the ſhortnes & euil-
nes of our time (if we waie it well) quicken
our care, & ſtir vp our vttermoſt endeouour,
to fruſtrate euen all the inconueniences ther-
of whatſocuer. And certainly if wee ſtand
vpon this circumſtance of time, whether
we behold the ſhortnes or the euilnes there-
of, either way it will bee concluded, that if
we loue our owne ſaluation, and hope to at-
taine that crown of life, it ſtandeth vs vpon,
to ſhape out ſo much time, to the ſearch and
ſtudie of the ſcriptures of God, as that wee
may worthely be numbred with theſe, which
the Prophet *David* ſaith, do meditate vpon
the law of God both day and night. For if
the Lorde iuſtly require obedience to his
will, and withall mercifullie haue left vs the
exact ſourme thereof in his word, how ſhall
not we be guiltie of our own blood ſpilling,
if by ignorance we erre, and by erring enkin-
dle his hote diſpleaſure againſt vs? The ſhort-
nes of time muſt whet vs on more egerly,
whether wee think of the ſicklenes of mans
life

Psalmc. 1.

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life (whose breath is in his nostrils) or els
of the dissolution of all things, so readie now
at hand. The shortnes and vncertain state of
this life, must tell vs in the mids of our tem-
porall profits and pleasures, when our affec-
tions would begin to feed vpon them, and
our hearts offer to sit downe in them, that it
may in no wise be so with vs, wee may passe
through as with a light touch, the necessarie
and lawfull vse of these things, but our dwel-
ling must still bee in remouing tentes, vntill
wee come to *Canaan*. Yea it must daily crie
in our eares, break off, & be brief in all things
belonging to bodely prouisiō, for great mat-
ters haue you to set in order, and verie little
time to do them in. Also it shall vpbraide vn-
to vs our negligēce (it we faile in this watch-
fulnes) as sauouring strongly of hypocrisie:
when it shall stir vp the witnesse of our own
conscience against vs, that wee are not so
carefull for heavenly things, as for the earth-
ly. Now if to the shortnes of mans age, we
adioyne the ruinous cōdition of this world,
readie (for ought we know) euerie moment
to fall from the foundations (and vvhich shal
bee done sodenly vvithout vvarning vvhen
it commeth) there seemeth to bee no corner

for foolish securitie to hide her head in. But the arguments that might be dravvne, from the iniquitie and malice of the present time, are yet (if it vv ere possible) more vehement. For vv hether vve labour to learne the feare of God, or yet set foorth our selues to practise the same sincerely, in either vv ay is danger, and offensiue places to fall vpon. The Deuill knowveth his time to be but short, and therefore he bestirreth his stumps most busily. Against vve should learne, he frayeth vs vv ith heresies and dissensions in the church. Whilest we are learning, he seeketh to enshare vs vv ith vnsoundnes. If both these faile him, yet in our practise, he vv ill heape vpon our backes reproaches and persecutions, till vve groane again. It is hard to saie, vv hether those that he holdeth back vv ith the first engine, or els they that hee ouerthrowveth vv ith the tvvo latter, be moe in nūber. That there are verie manie of the first sort, vvee may gather by this common and prophane obiection: *What religion should we rest vpo, when wee see so manie opinions in the world? Or who should we beleene, when the Preachers agree not among themselues?* This obiection (I saie) being commonly in the mouthes of
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high & lowv, as it nakedly bevvraieth their
shameful ignorance in the scriptures, so doth
it openlie discover the rottennes that is in
their hearts before the Lorde. For vv ere it
not, that they haue setled themselues vpon Zeph. 1.
their lees, and like it best of all, to be ignorant
of the vvay of truth, lest their darknes should
be controlled by the light therof, they should
finde in the scriptures strong leauers, to lift
out of their vv aie this stumbling block. The
Lord by *Moses* telleth the children of Israell, Deut. 13.
that if a false Prophet should rise vp amōgst
them, to seduce them vnto strange gods, they
should not harken vnto him, but take it, as a
matter vv herein the Lord did proue & trie
them, vv whether they loued him vvith all
their heart, and vvith all their minde, or no.
To the same effect speaketh Paul, *There must* 1. Cor. 11. 19.
*be heresies among you, that they that are ap-
prooued may bee made manifest among you.*
And our Sauour Christ hath tolde before,
That false Christes and false Prophets should Math. 24. 24.
arise, in the last times, so as to seduce (if
it were possible) the verie elect. And imme-
diatlie addeth, *Behold I haue told you before* verse 15.
hand. Now if the Lorde haue dealt so gra-
ioullie with vs in his word, as to leaue vs

instruction therein to furnish vs against these offences, and wee delighting in our owne shame, wilfullie depriue our selues of the benefit thereof, can we thinke by that means to escape the reuenging hand of the almighty? Surelie common sense doth tell vs, that if such men had but one right sparke of the loue of God in them, they would be so farre of, remouing or abstaining themselues, from the studie of the scriptures, at the sight of these swarmes of heresies, as that much rather, they would lise out farre larger times thereunto, and bend their wits with greater force, to sort out the trueth from euerie falshood: especiallie seeing the issues of truth and falshood, are life & death. Others looke into the liues of professors, and willinglie from thence take occasion of falling. Do you not see (saie they) that manie of these professors, saie well, but doe euil? Nay some of them feare not to multiplie their sinne with blasphemie, saying, *There is not the best of them all, but will doe as other men doe, when occasion is offred*, they meane, *when sinne commeth to hand*. In deede manie professors giue euil example by their liues, a great number being hipocrites. Yea amongst the sin-

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cere, manie shew their slips and falles, whi-
 lest yet the new man is tender and not come
 to his growth. If anie man at the sight of
 these thinges, either deferre his comming, or
 yet slacken his hold, woe shalbe his portion.
 For these thinges also hath the Lorde fore-
 warned vs of, saying, *Because that iniquitie* Mat. 24. 12.
shalbe multiplied, the loue of manie shal waxe
cold. Is not this a faire watchword? Then he
 addeth, *But he that endureth to the end shalbe*
saued. Which is a flat priuatiō of the health
 and saluation of all such, as shall take offence,
 and giue backe, at the sight of iniquitie in o-
 thers. Those that say, *There is not the best of*
these holy professors but will doe as others doe,
 speake it not as a knowne trueth, (for it is a
 manifest lie) but because sinne hath such do-
 minion ouer them, as that it can not once en-
 ter into their heades, to conceiue what a case
 the mortification of a Christian may be: like
 as it is said in our prouerbe: *He that is in hell,*
thinketh there is no heauen. But howsoeuer
 these wretches feede themselves in their sins,
 with this imagination, that all doe accom-
 panie them, (as though all were well, if they
 had companie inough to goe to the diuel,) yet
 (if the Lord grant them not better grace)
 they

they shall find, (all too late,) that they were much deceiued, in manie their supposed companions. Those therefore that are the Lords, will be so farre off discouraging, or cooling, by the euil examples of professors, as that rather, their heede, studie and watchfulnesse, will be doubled in them by it. The same likewise I say, by all other iniquities, and iniuries of time, that can be reckoned. Doe we see secret and open persecution or violence prepared for vs? Let vs remember that *the disciple is not about his maister, nor the seruant about his Lorde.* Doe they lade vs with odious names and titles, and deride our simplicitie as *Ismael* did *Isaac*? Let vs not be discouraged. Is it not ioy to vs, to bee like our Lorde and maister Christ? *If they called the father of the household Beelzebub, how much more his seruants?* Yea, let the prophane filthians euen afflict vs for holy exercises, and crie out of vs, as not the friendes of *Cesar*, because we wincke not at their wickednesse: let them (if they will) disdain vs euen the aire to breath withall, and themselues vnder the cloake of our disgrace, continuue in all dissolutenesse: wee shall not faile hereat. It shall but declare vs *to be the*

true

Mat. 10. 24.

Gen. 27. 9.

Mat. 10. 25.

true children of God and not bastardes. And Heb. 11. 6. 7. 8.
 In this case, let the comfortable wordes of
 him that suffered a thousand times more for
 vs, stand before our eies: *Verely, verely I say* Ioh. 16. 20.
vnto you, you shall weepe and lament, but the
world shall reioyce: you in deed shalbe sad, but
your sadnesse shall turne into ioy. And againe,
And you therefore now shalbe holden in hea-
uinessse, but I will see you againe, and your verse. 21.
heartes shall reioyce, and your ioy shall no man
take from you. Tribulation is the fornace of
 of the Lord, if we be gold and not chaffe, we
 shall not be turned into ashes by it, but made
 more pure from our drosse. The sound corne
 abideth winnowing, it is the chaffe that the
 winde carrieth to and fro. If wee suffer
 with Christ we shall be glorified with him.
 And there is no comparifon of our suf-
 finges here, with the ioyes and glorie that Rom. 8. 17.
 shalbe reuealed vnto vs afterwarde. For af- verse. 18.
 ter the affliction of ten dayes, if we bee faith- Apoc. 3. 10.
 full vnto the end, the Lorde shall giue vs a
 crowne of life. And we shal see the day whe Mat. 23. 45.
 the sonne of man shall send his *Angels which*
shall gather out of his kingdom all things that
offend, & those that work iniquitie: & shal cast verse. 42.
them into a fornace of fire, there shall be wai-
ling

verse. 43.

ling and gnashing of teeth. Then shall the iust
shine as the sunne in the kingdom of their fa-
ther. Whosoever, on the contrarie part, pre-
ferreth the pleasures and ease of this life, to
those ioies of the life to come, or shall deuide
themselues (according to the politikes of
this worlde) as though they could enioy
them both: let them in time againe consider
that saying of Christ: *If anie will come after
me, let him denie himselfe, and take vp his
crosse, and follow me.* Let them (I say) con-
sider it, lest the cunning carriage of themselues
in this life, according to the dissimulations
of men, to auoide these worldly afflictions
bring them not, a day too late, to heare the
sentence of Christ, to their condemnation
which at first was set downe for their in-
struction. *He that loueth father or mother a-
boue me, is not worthie of me: and hee that lo-
ueth sonne or daughter aboue me, is not wor-
thie of me. And he that taketh not his crosse,
and followeth after me, is not worthie of me.*
These thinges I had (right worshipfull co-
sen) as standing in your presence, to speake
vnto all those that should come to reade my
booke. They that are ignorāt of these thing
haue need to heare them. And as many also

Mat. 16. 24.

Mat. 10. 37. 38.

as haue pure minds, may be excited & stirred 2. Pet. 3. 1. 2.
vp, by their remembrance. Now the first fruits
of my simple labours in these matters, I offer
(as it were) thorough your handes vnto the
Church of God: both in regard of many cur-
tesies, wherein you hold me bound & deep-
ly endebted: as also in that I haue experience
of your great desire, to see the foggie mists
of ignorance and error dispelled, & the cleere
light of the shining truth, to break forth, in al
things. How well the same is in these points
performed by me, I cannot say: I humbly
submit me to the iudgement of the Church.
This only my conscience beareth me witnes
of, that besides the glorie of God I haue
sought nothing in all this businesse. If any
thinke straunge, that one of another profes-
sion hath done this: I suppose they wil easily
be satisfied, when they shall consider, that the
doctrine of our ministers, being grievous-
lie slandered, seemed rather to require, this de-
fence and testimonie from some of their hea-
rers, then from them selues, in their own be-
halfe. If anie yet further aske, whie I haue
done it. This is my answer: if some other
els had done it, I hope I should haue receiued
it with thanks giuing. Fare ye well most
louing

louing cōsen, and according to your wonted
kindnesse, receiue this simple token of my
good will. The Lord blesse & preserue you,
and youres, vnto his heauenlic kingdome.
London the XX. of the IX. Moneth.

*Your kinsman most louing
and assured in Christ,
Stephan Bredwell.*



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¶ THE FIRST PART

against his wicked flaunder.

(.:.)



In your wordes (E. G.) to the reader, I vnderstand the disease you propounde to cure, and in the rest following, the causes of the same: the disease is, the euill life, or (to vse your owne wordes) the sorie life of manie, which seeme zealous professors. The causes are popson, and the giuers of that popson. The popson is, A perswasion that albeit men bee Usurers, Extortioners, Drunken, Leacherous &c: as that no sparkles of vertue, or grace appeare in them, yet if they at anie time, condemne this euill in them-selues, approue the contrarie godlines, belieue that their sinnes are pardoned in Christ, loue these their teachers, and be beneficiall vnto them, and desire to heare their delectable Sermons, they maie (though they cease not from their former sinnes) assure them-selues for all that to bee the deare children of God, sanctified by Christs spirit, and so elect and predestinate to saluation, as that they cannot possiblie bee damned, what sinne soeuer they commit. The sickness I acknowledge twofold, greivous, and this popson, I confesse, is as infectious as that of the Cockatrice. Who bee these mercilesse murderers, that dare infect the fode of Christs flocke, with this mortall popson

B.

son? You say, *prinie libertines, & carnall gospellers,*
A colde answer, in so hote and necessarie sute,
an vnprosperous cure followeth such sleight dis-
cruering of causes. But whie doe you not name
them vnto vs? whie are you so darke in so daun-
gerous a matter? If they bee wortheilie suspec-
ted as accessories, that vpon an inquirie of mur-
der, which they saue, direct the pursuers with
doubtful and ambiguiens notes to take the mur-
derers: then must I charge you with as great
a guiltines, that seeing so many soules poysoned
daily with this peccilent doctrine, and knowing
(as you seeme) the dowers thereof, could finde in
your heart, to passe them vnnamed. But let vs
see, whom your darke description, well wayed,
pointeth vs vnto. Through the pollicie of Satan
(you saie) this poyson is prosered, by such men, as
make a great shewe of godlines, and yet deny (as
you heare) the power thereof, and that with most
goodlie, and godlie wordes of righteousness, regenera-
tion, repentance, sanctification, mortification, and
what not, to seduce the simple soule? By this, though
men of your spirit (like enough) perceiue your
meaning, yet what is this to those, that knowe
you not, and are vnacquainted with your phra-
ses? You giue slender addresse hereby to the sim-
pler sort, that I saie litle of the offence you laie
before them, to stumble on, whilest your descrip-
tion giueth no speciall difference, but hath al the
notes, pointing out the best sort of preachers. If
you aske mee, whether those be the best prea-
chers, that make a great shewe of godlines, and
yet

yet denaie the powre thereof. I answer, if you had left this note so to the libertie of mens iudgements, and not restrained them with (*as you heare*) to applie the same to your onelie accusation, and thereby to iudge, I would not, neither coulde I haue oocompted this note, in anie wise, appliable to a godlie preacher. But now seeing the note to stand in these wordes, [*This poyson is profered by men that make a great shew of godlines*] and the other wordes, [*And yet denaie (as you heare,) the power thereof*] to be but an enforssing concept of your owne peruerse vnderstanding, wee haue good cause to crie out of you, that haue given vs no other notes, to know the poisoners by, then such as maie agree (especiallie in the iudgement of the vnerercised) with the truest teachers of the gospell. Againe, in that sentence, and by that clause, is daungerouslie insinuated vnto the simple, that euen the preachers of godliest outward shew (and God onelie iudgeth the heart him-selfe) with the most graue and godlie tearmes, of regeneration, sanctification, & such others, doe nothing els, but vnder hand, and priuillie (as you spake) sowe those venimous seedes of poisonous doctrine aboue mentioned: which, as it shall appeare (Christ willing) to be as false as the Deuill him-selfe, so layeth it open a wide gappe, vnto all Atheisme, on the one side, and on the other side, armeth the Dartes of the persecuting papists, as it were, with wilde fire, against vs. Their father the Deuill, who is a lier from the beginning, hath of late yeares, erected them

a newe Forge in the Shop of the blasphemous
 Jesuites : how heauie a iudgement is comne v-
 pon you, that (of a chistian) are become a mi-
 nister of matter vnto that byrde, to coyne
 new reproches, and reuillings, against the chri-
 stians, and saintes of God ? But saie you in sad-
 nes (E. G.) that this abhominable doctrine, by
 you mentioned, is openlie taughte by men of
 great godlines in outward apperaunce ? Maie
 doe you saie, that it is taught generally, or for the
 most part, in the Church of England ? (speake
 plainelie man, and be not caltelous like the old
 serpent.) If here you woulde shyinke, the want
 of such exceptiōs in your wyting, your quarel-
 ling at such pointes of doctrine, as they all doe
 holde with swaite consent, the generall accusa-
 tion of the liues of the gospellers, together with
 your wilfull departure from our Church, are as
 a walle behinde you, so as you cannot hide your
 heade. And if you stande forth, and abide by it,
 then I aske you, where is your euidence, where
 be your proofes and witnesses ? Haue you no
 doede of theirs to shew against them ? Nor none
 to depose with you, and yet would you bee belie-
 ued of your bare worde ? You (I saie) a priuate
 man, accusinge the Church of God in a whole
 kingdome ? What saide I (in a kingdome ?)
 Maie, throughout Christendome : for in prea-
 ching the redemption by Christ, they haue all
 troden one common path with our ministers, as
 appeereth both by their confessions, commenta-
 ries and printed sermons. If this sinne be not in
 time

time repented, (E.G.) thinke not other wise, but
 in that great daie, befoze the iudgement seate of
 the Lambe, you shall pleade guiltie, holding vp
 your hand with Satan, th'accuser of Gods chil-
 dren. But you saie, *If they shall blame me, because
 I bring not their meaning in their owne woordes, let
 them shew their meaning to be otherwise then I haue
 set it downe, or els all that feare God, and loue good-
 nes must needes abhorre them &c.* Saie, rather
 it was your part, putting on the person of an ac-
 cuser, to haue built herein, vpon so sure a ground
 of pzoofe, as that, either you would haue brought
 forth their owne woordes or writings, saying so
 much expzeilie, or (at least) such assertions, and
 sentences, as out of which, you might reasona-
 blie gather it, by necessarie consequence and im-
 plication. As for them, if their dailie preaching
 coulde beate no better vnderstanding into your
 head, yet their infinite volumes, which euerie
 where confute this madness, might haue made
 you blushe at your rashnes, & haue caused your
 wooordes to sticke fast in your mouth, that they
 might neuer haue come to light. You in this
 importunate arrogancie, prouoking them to
 shewe you another meaning, giue vs plaine
 enough to vnderstande, that your selfe are alto-
 gether vnacquainted with their writings:
 which if you bee, what madness hath possessed
 you, to condemne the thinges you knowe not?
 If it be other wise, and that you graunt, you are
 well acquainted with their doctrine, & therfoze
 doe of knowledge, charge them with this hai-

nous sinne, then can it not be, but that you haue
borrowed y^e yron forehead of some Jesuite, which
knoweth not howe to blushe, euen in the most
desperate insolencie of lying, and forgerie. Now
I heare you say, But that men maie be sure I belieue
them not, but speake that, which is too true of them,
it shalbe now shewed, how sleightlie they peruert holy
scripture for the prooofe of that which is lyde to their
charge. First let vs call to minde, (E. G.) the
question, wherein lieth the controuersie betwixt
vs. This is it, Whether the preachers of the gospell
teache, that Vsurers, Extortioners, Couetous men,
proude men, Lecherous persons, drunkardes, glut-
tons, &c. Having no sparkles of vertue or grace ap-
pearing in them, and continuing without ceassing in
the foresayde sinnes, maie notwithstandinge assure
them-selues, to be the elect children of God, so as
they cannot possibly bee damned what sin soeuer they
commit: onlie so, that, they sometime condemne this
euill in them selues, approue the contrarie godlines,
believe that their sinnes are pardoned in Christ, loue
these their teachers, & desire to heare delectable ser-
mons. This you studie auouch, I vtterlie denie
it, and put you to the prooofe of it: you beginne
to prooue it thus: They peruert holie scriptures to
that ende, therefore they saie somuch in effect.
I deny they peruert holy scriptures to that end.
Nowe giue vs your instances. The first place
(which you call popsen) is this: Paul (say they)
was a sanctified man, & the childe of God, and yet he
fealt no good thing dwelling in his fleshe, but the euill
fruites thereof: yea, he fealt a lawe, or power of sinne
in his

in his members, forcing him to doo the euill he would not, and to leaue undone the good hee would, and so leading him captiue to commit sinne.

If you had meant sincerelie, you would haue produced nothing of their owne against them, without notinge their names, or coatinge such places in their writings, as might witnes your reporte. This by the waie. Nowe to the place, wherby you would gaine your cause, if I should grant vnto you, that this place of *Paul* is misinterpreted by them (which you shall neuer gaine at my hands) yet, how can you out of this place make good your accusation against them? Was it for lack of will, or skill, that you shew not how you gather your conclusion, out of this assertion? That your will is good, experience teacheth vs: that your skill is not sufficient, argueth more pride. Remember (*E.G.*) that you said not barelie you would shew how, they peruert holie scriptures, But how they peruert them, to proue this, which you lay to their charge? Now if you shew a hundredth euidences, and yet neuer a one, that specififieth that lande you claime, what iudge will giue sentence on your side? So, though it were possible for you, to charge the ministers of the gospell, with manie other crimes, and yet faile in the proue of this one, you haue nowe undertaken, all this labour in your sozie booke is lost: naie, I would it were so lost, as it might not bee found, to redouble your condemnation. But let vs examine that which you haue left at libertie. If by this place you saide anie thinge at all for

your cause, then thus you reason: *All that vnderstand this place of Paul, thus dooe it to conclude that which I haue laide to their charge, but the Preachers of the Gospell generally vnderstande it so, therefore they dooe it to that end.* But that the first part of your argument hath no truth in it, I would grant your conclusion. For I grant the preachers of the gospell generally, doe interpret that place so, and therefore I rightly pronounced of you, that you accuse not the Church of England onlie, of Libertine preaching, but all others of the gospell likewise, throughout Christendome, with it. But wee will not yet throw awaie your argument, but rather prosecute it to the vt-most, to see if anie pith of reason maie bee found in it. This place of *Paul*, thus vnderstood, what can it conclude? Forsooth, that a regenerate man, and elect childe of God, so long as hee beareth flesh and bloud about with him, cannot be free from all sinne. The reason is, because so notable a vessell as *Paul*, testifieth so-much of him-selfe. Now sir, is it all one, to saie, the regenerate man is not free from all sinne, with this, *That Drunkards, Gluttons, Leachours, &c.* though they continue in their sinnes without ceasinge, maie neuerthelesse assure them-selues to be saued, if they believe their sinnes are pardoned in Christe, &c? And doe all that conclude the first point, auouche the latter leasing? I hope, by this time, your impudencie in this pointe is open. The second instance you bring vs is this: *But they obiect that Paul witnesseth of him-selfe, that he had a pricke in the*

the

the fleshe, and that God would not deliuer him from
 that weakenes. Goe to, if this interpretation
 of Pauls picke bee not aright, what maketh it
 for you? Are you so short witted (E.G.) as so
 sone to forget what so latelie you assumed and
 toke vpon you to shew: namely, how they per-
 uert holy scripture to proue that wicked doctrine
 which you charge them withall? Els, why doe
 you not vncouer the danger of this interpretati-
 on, and make manifest, how it leadeth to that
 terrible downefall of pestilent persuasion afoze-
 said? All that haue common sense in them, see
 that this place, (noting onlie holie Paul to haue
 his infirmities) hatcheth no such monster, as
 you, in a spirituall dzunkennes, haue dreamed
 of. And thus you go forward to a third instance.
 It is set downe (say they) for a certaine point of doc-
 trine, that the spirit lusteth against the flesh, and the
 flesh lusteth against the spirit, so that ye cannot do the
 things ye would. This, confirming the interpre-
 tation of the first place of Paul, setteth the picture
 of your minde, as it were in a glasse, before mine
 eyes: wherein I see, that some goodlie men ha-
 uing taken paines with you, to remoue you fro
 your errours, and namely from this, which you
 hold, That the regenerate man hath full power to
 abstaine from all sin, and to doo the works of righte-
 ousnes, haue in their conference vrged you with
 these places of Paul, which you resisting, as a
 man boide of all vnderstanding, can make no
 difference betwene light and darknes, life and
 death, heauen and hell. To the fourth place

Gal. 5. 17.

Proh. 14. 35.

you bying, *They will aske then from whence came that will to doo well, &c.*] Prouing good the former interpretation of the senenth to the Romans, and afforbing neuer a word for your monstrous accusation, what should I saie, but that it is truely verified of you, A true witnes delivereth soules, but a deceiuer forgeth lies. The siff obiection, wherein you saie [*They make the inner man, and the spirit of Christ all one*] as it maketh neither to nor fro, for your cause, so is it a bastard (perhaps) of your own begetting: the Preachers of the Gospell teach it not. This man is desperately bent to slander, that forgeth false obiections to feed the fire of his quarrell: If anie your friends (*E. G.*) think it not likely that you forged it, because you made it no more pregnant for the prowe of your cause, let them know, that as this argument hath not vertue enough to cleare you of iust suspicion, though you be suffered to enforce it as far as you can, so contrariwise it being exactly weighed in the vnpartiall balance, of byright and circumspect iudgement, doth not onlie point in secret, to the forgery, but as in certaine cyphres also, vncouer the cause, and (as it were) the cogitation of your hart therein. For whilest it proueth nothing your accusation, but is onlie vsed by you, as a plaine song, for your furious penne to descant vpon, what els appeareth it, but some new affected standing, wherein you would set to sale other farre fetcht wares of your pelagian heresie: All which Iusse (the Lord willing) shalbe sorted out, and examined

ned hereafter, in his fitter place. Your first instance, of there perverting scriptures, to teach that wicked doctrine you accuse them of, is this: That they saie, the holie Ghost meaneth him onlie, to be the seruant of sin, and of the deuill, who willingly with delight, committeth sin, not misliking, nor straining against it. If (I saie) this interpretation were not aright, yet it saith neuer a word, ne giueth one becke, nor wink, to witnesse against the teachers thereof, the intollerable accusation which you, as one that cannot blush, haue laide against them. Wherefore take vnto you this saying of wise *Salomon*, as a glasse wherin to see your selfe, if possibly anie prick of remorse maie pearse into you: Foolishnes is ioy to him that is destitute of vnderstanding, but a man of vnderstanding walketh vprightly. And a little before: The mind of the prudent seeketh knowledge, but the mouth of fooles is fedde with foolishnes. What I can saie, to warrant their assertion, you shal heare anon, after I haue once thoroughly shewed, how dishonest a man you are of your word. Yet or I passe, let it be noted in this place, that of these six witnesses, which you haue (indeede) not orderlie produced, but forcibly haled into the Court, to testifie for you, not one of them would do you that fauour, as to giue you a good countenance, but presentlie turned their backs, so soone as the matter was but repeated, and in a deepe silence departed. Wherefore now at length, being somewhat spent of witnesses, and hardly distressed in your cause,

Prou. 15. 32.

Verse. 14.

cause, you set forth your selfe, to entertaine your iudges, partly with the odious repetitiō of your vnproued slander, and partly with a new craft of subtile insinuation, as though our Ministers indeed by an argument of comparison, did orīue at some such conclusion as you haue enforced vpon them. For answere whereunto, I must tell you, first, that whilest you proceed thus, you betraie the verie issue of your cause into my hands. For whereas in the beginning, you knew that our Preachers saide not that in expresse words, which you accuse them of, and yet charged them still to teach no other thing in effect, you grew on then to this point, that you would proue it, by shewing how they peruert the holie scriptures to that end. Whereupon wee haue ioyned our issue, hitherto your p̄ses haue failed, and now you fall a shifting, as though you would alter your issue. So that A wauering minded man is vnconstant in all his waies. But I am content to make no gain of this vantage, my cause is selfe so good, as that I doubt not to ouerthrow you, although I yeld you all those liberties & helpes, that may any way (lawfully) be v̄sed of you in this case. Now let vs hear you. These men (you say) do hold, *That the spirit is in their belicuers, though they bee wholly possessed of pride, conuētousnesse, &c. because wee see fier may bee raked vnder the ashes, and the sap may be in the root of the tree, and yet appeare not.* Which men? Where be they? When heard you it (E.G.) (lying is no lawfull helpe, I can not graunt it you.) D.

if you heard it not, perhaps you might reade it,
 tel vs, what wryters do so apply that similitude:
 for this he bringeth not a likable to satisfie vs. A
 beastlie impudencie. A Babilonish pride. A pal-
 pable impietie. But I will stay my selfe in ex-
 claiming, though this man hath neither stop nor
 stay in lying. But do you perswade your selfe
 (E.G.) there are anie so seruilely addicted to
 your heresie, as that they shoulde easely bryoke
 this lothsomnesse, of your lying and forgerye: for
 my part, though I know (as experience of all
 ages hath confirmed vnto vs) that there is no
 heresie so foule or vggly, but it shal finde two ma-
 nie fitte subiects to receiue it (such is the iust
 iudgement of God, vpon those that rest not them-
 selues in his trueth) yet am I in very good hope,
 that this grosse impudencie, and apparant Sinne
 of slander, which thus raigneth in you, through-
 out all your wryting, will giue as cleare light as
 the sunne, vnto the consciences of all those that
 haue anie feeling, not onelie that your accusati-
 on is without prooffe, but also that your opinion,
 of the full power, of the regenerate man, ouer al
 his waies, to abstaine from euil, and keepe the
 commandements is, (besides the falshood of it) a
 verie monster, fearefull and venomous, not to
 be approached of anie, that would auoide the
 poysoning of their soules. But of this more fully
 in his place. Meane time, let euerie faithful bro-
 ther know this, that the ministers of the Chur-
 ches, professing the gospel, generallie through-
 out Christendome (I speake not of anie limbes

Rom. 1. 24. 26.

2. Thes. 2. 11.

of

of the diuel in corners) do vse this similitude, of fire raked vnder the ashes, and say in the rates of the trees, onely in the case of some afflicted conscience, and not otherwise. As for example: there be manie deare children of God, that either immediatlie vpon their new begetting to the faith, or shortly after, in the growing vp of the same (God in his wisdom so seeing it good for them) are, not so daungerously, as grievously (for the time) assailed of Sathan, with diuers stormes of doubtfulness, dreads, and discomfortes, and amongst the rest, with the terrour of the remembrance of some speciall time, wherein the fruites of their faith appeared not: with which terrour, so soone as euer he hath dumpped them, he slacketh no time (presentlie to waite laie them with this two-fold snare: to wit, either that their faith (which before they had stood vpon) was no true faith, but a counterfeite (saith he) because it was not fruitfull by woakes, or els though it were at first a true faith, yet now, they had lost it, by their owne negligence: by one of which hookes it cometh often to passe, that the humbled soule is hurried (as it were) to the gates of hell, before it obtaine deliuerance. In which case, when the minister of Christs glad tidings, finding anie, shall say to him: this argument that Sathan opposeth you withall is sophistical and false, and he doth it, but in the rage of his malice, to browne you in doubtfulness and despaire. For, the intermitting of good woakes, doth not necessarilie conclude a voidnes

of faith, no more then you can truelie say, of fire
under the ashes, or of a tree whose sappe (as in
winter) is withdrauue to the rootes, either that
the one is quite put out, or the other vtterlie
deade. By this similitude (I say) if the minister
of the gospel shall detect the fraud of the diuel,
and reach a hand for the distressed soule, to bee
lifted out of the mire by: what doth he woorthie
blame therein? or not warrantable by the eter-
nall word of trueth? Thus let the faithfull rea-
der in this place, obserue, that this shamelesse
mouth, hath brought nothing by this place, but
one vnauouchable flander to maintaine ano-
ther. After this, he returneth to his issue againe,
as though he would shew how our preachers
peruert the holie scriptures for the end afoze-
said: though with no better successe then befoze.
Thus he setteth downe the places: *Christes sheepe*
(say they) *can neuer perish, neither can any man plucke*
them out of his hands: for whom he loueth, he loneth
to the end, and in whomsoeuer he hath begon this
good worke of regeneration, in them he will performe
it: for the gifts and callings of God are without re-
pentance.

Io. 10. 28.

Io. 13. 1.

Phil. 1. 6.

Rom. 11. 29.

Where it not for the simple soules sakes,
which by this confident writing you suppose to
carrie away, no man would file his handes with
so senseles an aduersarie: for as a man that hath
a feuer, relissheth the thinges he taketh (manie
times) according to the humoz that afflicteth
him, so that (sometime) the most pleasant sup-
ping is bitter in his mouth, in like sorte fareth it
with

with you (E.G.) that can heare of our preachers
neither the scriptures alledged, to proue the re-
generate subiect to sinne manie times, or that the
elect can not vtterlie fall away, but straight-
waies you must needs conclude that they main-
taine grosse wickednes to raigne in the children
of God, & warrant them of saluation, notwith-
standing, vpon most light conditions. But
would you were no further gone, that I might
say, with comparing you to a simple feuerish
man. I would your ague had not affected the
originall of sense, and hurt your vnderstanding,
so that now, euen as a man frantike, is no lon-
ger ruled and kept in order by anie, but reiec-
ting the counsaile of his best friendes, accuseth
them most as otherwise ill minded, because they
most restraine him in all his will, that might
hurt him: in like sort, you, being troubled in-
wardlie with some heretica!l frensies, woulde
make men belieue that the doctrine of our prea-
chers, tendeth to some generall euil, because in
trueth, it most notoriously laboureth against
your errours: and will not suffer you peaceably
to bzoach, neither your heresse of free will, nor
against the Lords eternal predestinatiō. Other-
wise (I say) were it not, that you are caried in
the rage of these frensies, maliciously to kill their
credit, with so odious an accusation, whiles you
in the meane time, may get placing for your
pestilence, all indifferent men see, that neither
these your last places, nor all the instances you
haue hetherto vrged, do anie more iustifie you,
for

for an honest man of your worde, (that said you would shew, how they peruert holie scriptures to iustifie the wicked) then the fruite of the crabtree, answereth the beautie of his blossomes, wherewith befoze, both for colour, plentie, and largenes, he had giuen greater expectation then anie aple trees: yea so much lesse tollerable are you herein, then the crabtree, inasmuch as his fruite, yeldeth commoditie to the vse of mans life: but this your booke, bane and poyson, to destroy as manie soules as embrace it. This your shamelesse slander, you haue denised to make seeme likelie, by patching vnto it, some foolish conditions, of your owne forging, as though the preachers of the gospel should make open sale of the graces of God, to all the vncleane beastes of the fildes, euen for their owne promotion and bellies sake: which hauing alike, both prooue and trueth, with all the rest, I am sorie, that the father of lyes, could obtaine so much libertie to leade you.

THE SECOND PART

against his hereticall doctrine.



Hitherto I haue detected your impudent slander (E.G.) now I come to the pointes of doctrine betweene vs. And to beginne at your first instance, I confesse, we are taught by the preachers of the Gospel, that the regenerat, whilest they liue, are not free from sinne: and that this is an ar-

argument

Rom. 7. 15. 18.
22. 33.

verſe 4.

verſe 19.

gument whereby they proue it, namely, becauſe that ſpeciall beſſel S. Paule, confeſſeth ſo much by himſelfe. You, hauing a quarrel to the queſtion, flatlie denie that Paule confeſſed anie ſuch thing of him ſelfe, touching his regenerate ſtate, but only of his eſtate, when he was a carnall mā, ſolde vnder ſin. &c. Your reaſons ſuch as they are, let vs firſt examine. Becauſe Paule in that Chapter confeſſed him ſelfe a carnall man, ſold to be ſubiect to ſin, therefore he meant not there of his regenerate eſtate. If to be regenerate and yet carnall in diuers reſpectes, could not poſſibly be verified of one man, your reaſon were good, but now, becauſe there is no man ſo perfectlie regenerate, but that ſtill he is withall, partlie vnregenerate, and carnall, therefore Paule in regarde of this, might well call him ſelfe carnall, though ſo farre forth, as he was regenerate, hee was otherwiſe. And this he declareth plainely afterwarde when hee ſaith, I do not the good that I would, but the euil that I would not, that doe I. Now no man doth anie euil vnwillingly, but by reaſon of a contrarie power that is in him reſiſting euil. Wherefore alſo, the Apoſtle accounteth it not abſurd, according to thoſe diuers reſpectes, to call himſelfe in the 25. verſe, both the ſeruant of the law of God, and of ſinne. And the rather I muſt enforce this argumēt, becauſe although you denie al the reſt of y^e chapter, to concerne Paul as a regenerate man, yet the 25. verſe you acknowledge to that effect. And in y^e ſame verſe (if your eyes had not dazled) you might haue ſene that the Apoſtle after his thanks giuing, for
his

his deliuerance from the danger of that same bo-
 die of death, against which he had exclaimed, con-
 fesseth that euen then, as touching his minde, he
 serued the law of God, but in his flesh the law of
 sinne. Which place is as cleare as the sun-shine,
 not onelie to shew the falshood of your first rea-
 son against our interpretation of the 7. to the
 Rom. but also to proue, to your great shame,
 the trueth of the generall assertion aforesaide:
 namelie, that The regenerate are not free fro
 sinne. Yet these are not all the foiles you receiue
 by it, for it cutteth likewise the throte of your
 second reason, before it haue time to draw one
 breath of life. for where you say, *Therefore after
 this, he thanketh God in Christ, that he was deliue-
 red from that bodie of sinne, which made him to do
 that euil he would not, and to leaue undone the good
 he would.* You would make vs belieue, that Paul
 in this place was a changed man, so as he could
 no more sin v. unwillinglie, as before: which pur-
 pose of yours, now you see, is preuented, and
 therefore your reason spoile: yet ere I passe, I
 must admonish the Reader, to consider of what
 spirit, this saoureth, that in alledging the 25.
 verse, which soundeth thus, *I thanke my God
 through Iesus Christ our Lord.* Now there-
 fore euen I in my minde, doe serue the law
 of God, but in my flesh, the law of Sinne. He
 bringeth it out thus: *He thanketh God in Christ,*
 and so cutteth off all the rest, but chopping into
 the ronne thereof these wordes, *that he was deli-
 uered from that bodie of sin, which made him to do
 that euil he would not, and to leaue undone the good*

he would. A sentence (I confesse) of like length, but neither of like nature nor truth. If anie say for E. G. (For now I vnderstand he is dead) that he added that part, not as to haue it taken, for the wordes of scripture, but the sense of the place: I could easely admit that answer, were it not for the sakes of some, of his sect, who (as I vnderstand) can not read at all, and yet are very stiffe in his opinions, I know not, how they haue bene this way abused. Besides, it is not comenient, in citing of scripture, to sow arie peeces of our owne into it: without putting some partition wall betwixt, or bringing in the seruant, in some differing weed from his master, that the one be not taken for the other, of the commers in. Moreouer if hee bring those wordes for the meaning of the place, yet hee is too impudent, and blasphemous, presuming to speake directlie against the spirit of God: which it is cleare that hee doth, when the text saith, *Paule had yet such an enimie of flesh about him, as serued the law of sinne, and this man saith, Paule was now deliuered from that bodie of sinne, as made him do the euil he would not: Two thinges in their substance, flat contrarie, though chaunge of wordes, at first, would seeme to couer it. But lest we should maruaile at this dealing, he makes a custome of the matter, for the next place he bringeth out of the beginning of the 8. chap. where hee would faine make S. Paule speake, according to his humoz, for whereas the text is, There is now therefore no condemnation to those that are in Christ*

Iesus

Iesus, which walke not according to the flesh, but according to the spirite. You must vnderstand it, as it is thus paraphrasticallye deliuered by him: To them which are in Christ Iesus, there is no condemnation (or no such bodie of death, which is the cause of our condemnation) for they walke not after the flesh (as he was forced to doe by the law of sinne, when as he did the euil he would not, and left vndone the good hee would) but they walke after the spirite, and so doe the good they would. His boldnesse here as before, whether it sauer of Babilon or no, I leane it to the christi-
an Reader to iudge. But three thinges must be obserued and examined, wherein beyond al reason & warrant, he abuseth this place of the Apostle. First, for the worde [condemnation] by that, he wil haue vnderstoode the bodie of death: therein without anie necessitie, transforming the effect into the cause as though he would cōpel the holie ghost to speake for his purpose: but without all probabilitie: both forasmuch, as that word is no where vsed in that sense, as also this verse, repeating the argument of the 5. chap. 1. verse, of the same Epistle, concerning iustificati-
on by faith onely, proued by an argument drawne from the effectes, toucheth nothing at all that speciall objection, which hee answereth in the latter ende of the 7. chapter, whereby he was occasioned so to handle that conflict of the flesh and the spirite. So that then we see if (E.G.) would haue taken this worde (condemnation) in his naturall sense, and not maliti-
ously peruerterd it, as one that would wilfullie

runne into the pit, he should haue bene so farre off finding his bodie of death in it, as that much rather the sunne shine of comfort would appeared vnto him, to haue banished the night of dark discomfort, that came vpon him in his sicknesse: when as this place rather would haue told him, there is no condemnation towardees thee if thou be Christes: agreeably whereto the spirite saith in the 33. and 34. verses afterwarde, [who shall laye anie faultes against the elect of God? It is God that iustificeth: who is hee that shall condemne? It is Christ that is dead, yea rather that is risen againe, who sitteth also at the right hand of God, and entreateth for vs. The second thing I obserue, is concerning these wordes: [They walke not after the flesh] which walking he taketh to be al one with that, S. Paule calleth, the law of sinne in his members, whereas he might aswell haue compared a beast vnto a man: for by that other law in his members, it is manifest he meant the power of sinne, which gate oportunities manie times against him, although in his inner man, to his might, he made resistance: as all open eyes may see, both by the opposing of the law in the members to the inner man, as also by the whole suite and circumstances of the text. Contrariwise, in the other place, Paule speaketh of the minde giuing obedience to the law of the members, which he calleth To walke according to the flesh, as when there is no resistance made to sinne. So that hero the holie Ghost speaketh of a whole man willingly going after sin, there,

of a man, falling but sometimes through infirmitie: also there he sheweth in what respect the law hath a worke of death in our mortal bodies, (according to the obiection in the 13. verse) but here he teacheth a note to know our selues truly iustified by (euen our sanctification) according to the matters handled from the beginning of the first chapter. Thirdly (E. G.) expoundeth walking according to the spirit *to be a doing of the good we would.* Either this is idle, or els it foundeth a full abilitie to do the good we would. And then I see well, one wilfull maister or Pilot, is able to cast away a ship full of men. Let those that haue bene hetherto addicted to this man, looke better to them selues, he hath giuen the ship in this place, one notable stroke, upon the rocke of free will, they can not endure many moe before they make shipwacke of faith. But he wil proue it (I trow) that they that walke after the spirit, can do what good they would; because (forsooth) the Apostle affirmeth of him selfe in Christ, that the law, rule, or power of the spirit of life, which is in Christ Iesus, did free and deliuer him from the law, rule or power of sinne, which before preuailed over him vnto death. The Reader must be aduertised, that this clause *which before preuailed over him vnto death* groweth not vnto the text, but is the addition of a presumptuous spirite. And whereas he would saue to borrow it from the places before cited in the 7. of the Rom. he blasphemeth, there being no sillable to proue that sinne preuailed over Paule vnto death, but the flat contrarie. And whereas to make the word

[law] in both places, the fuller to serue his turne by, he setteth to all his strength to stretch it out, with these wordes, [rule or power] let him take heed, lest, the text therby suddenly breaking, he receiue some dangerous fall, for by [rule and power] he would haue vs vnderstand an absolute rule, or vngainsaid iurisdiction, which the spirite of regeneratiō bringeth vs, by which, sin should be so banished in vs, as no more to be able to shew his face, wherein he playeth Satans part with vs, to beguile vs wth false allegatiō of scripture, not caring, so his sense might stand, though he set the scripture at odds with it selfe. For as Satans tempting Christ, to throw him selfe headlong from the Pinacle, solicited him thereunto with It is written: [he shall giue his angels charge ouer thee, & they shall hold thee vp in their handes, that thou hitte not thy foote against a stone: dissembling in the meane time, that this must needes be vnderstande of an action done in the feare of God; a warranted calling, the other sense being flatly gainsaide by the place of Deut. Thou shalt not tempt the Lord thy God: so in like maner, this man, in Grayning here the text to this his sense, would faine haue vs, not to see our freedem by the law of the spirite, to be meant (in that place) a deliuerance, from the danger of sinne and death, which the law brought vs into before, as Paule had proued in 7. chap. 7. 13. verse, 6. & although the 25. verse of the same chap. (which E. G. him selfe alloweth to be spoken of Paule a regenerate man) must necessarilie enforce it: when as
the

Mat. 4. 6.

Psal. 91. 11. 12.

Ch. 6. 16.

the Apostle saith there, Therefore euen I nowe in my minde, do serue the law of God, but in my flesh, the law of sinne. For otherwise, there is a plaine contradiction betwixt this place, and the 2. verse of the 8. chap. if this mans interpretation thereof may stand. Well if you will not yet belieue him, now he sends you to consider the whole two chapters going before, and following after the said 7. chap. And what shall we finde there for his purpose? forsooth That the Apostle doth plainly define the regenerate man to bee so dead to sinne, as that he can not liue in sinne, but in righteousness, (that is as long as he contineth a regenerate man) as that he doth leaue the committing or seruing of sinne, and he doth serue and do with his members righteousness, as he before did serue or commit sinne, he hath his fruite in holines (and not in sinne) and the end euerlasting life. He is not in the flesh (or a carnall man as was Paule before his deliuerance from the bodie of death) but he is in the spirite, his bodie of sinne being so deade or mortified in respect of sinne, as that he liueth in righteousness, and doth not the deedes of the flesh. Hath anie man heard a more vncertaine answer? if this man walke not like a giddie-bzaine, I neuer saw anie. He is off and on, here and there, faine he would speake out and he dare not. The Apostle (saith he) doth plainly define the regenerate man, to bee so dead to sinne, (who lookes not here for a great blow) as that he can not liue in sin. Is it no better: alas poore faintling. But you may perceiue his heart was good, eue to haue stricken out his blow at length, that it might haue sounded, The regenerate hath

Rom. 5. 2. 4.

verse. 7. 13. 19.

Rom. 8. 9. 10.

verse. 11. 13.

hath power not to sin anie more: (which is þ
stroke he must strike, if he mean to war against
our said assertion) but he knew wel inough, that
then, all þ scripturs which there he citeth, would
haue laid hands on him. Again, next that, he in-
terpreteth [*committing sinne*] by [*seruing sin*] & con-
trarie wise in the next sentence [*seruing sinne*]
by [*committing sinne.*] And at latter end, say-
ing, *He that is in the spirite, liueth in righteousnes,*
and doth not the deedes of the flesh: he both offer-
eth an inkling to his Disciples, to take holde
of his meaning, and withal cunningly reserueth
a vantage to himselfe: to wash his hands of the
bloude of those, he should thereby seduce, as Pil-
late did his handes from the bloud of Christ: o-
therwise he would haue deliuered plainly thus:
he that is in the spirite, liueth in righteous-
nesse, so that he doth not anie deedes of the
flesh anie more. To haue thus therefore poin-
ted out his fraudulent dealing (for the simple
soules sakes) is answere inough for this place:
for if I should take anie other course therewith,
I see not how a needlesse strife of wordes can be
auoided, as where no cleare meaning can bee
found, and I am warned, not to answere a
foole according to his foolishnesse, lest my
selfe also become like him. I shall meete him
more plainely hereafter, without these starting
holes, and that variable monster of often rege-
neration with him, (which here he leadeþ tyed
in the string of a parenthesis) and then shall they
both seele (by the grace of God) the strong hand
of trueth to encounter them. Hitherto I will re-
duce

Prou. 16.

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duce, as fittest for this place, the residue of the
controuersie, concerning the 7. to the Rom.
which he as a man, that had waged battaile,
both against trueth, and all good order, hath be-
stowed otherwhere. He acknowledgeth these
five reasons to be brought (by our side) out of
the 7. chap. to the Rom. to proue Pauls acknow-
ledging of sinne, euen in his regenerate estate.
namely 1. In that he saith there, hee had a will
to do well. 2. A loue of goodnes. 3. A loat-
hing of euil. 4. A strife against the flesh. 5.
A delight in the law of God, concerning the
inner man. 6. That seruice of it in his mind:
All which he supposeth to swome downe, with
the crooked taile of one false answer, to wit, that
These were no true affections, nor endeouours in Paul,
nor any other, then do fall into a naturall man, know-
ing and approving by force of conscience, the law of
God to be good, according as the Apostle speaketh of
the Gentile in the first and second of the Romans. I
acknowledge the disciple of A. C. and doubt
not (in the strength of the Lord) to make you
both in this quarrell. Let vs first trie out the
boundes and limits of the naturall man, by the
line of Gods word, that so the dwelling of the
righteous maie enioy the iust space of his allot-
ment. Then after ward, we shall easelier exa-
mine, the affections and endeouours here spoken
of, whether they concerned Paul, as he was pro-
phane, or regenerate. The naturall man is to
be diuided, as hee is simply disposed in himselfe,
or as he is affected by the witten law comming
to him. Again, of those that are simply in their
natu-

Dial. the colin
Epist. ad Rom.

naturals, some liue in a deeper ignorance others in a greater light of knowledge. In the former rancke maie bee raunged the people of *India*, *Gronnland*, *Canibals*, &c. Whose liues (saue for some seed of religion, argued euen by their Idolatrous worship, which helweeth they are persuaded there is a God) seeme to differ but a litle from the verie brut beasts. Among those of greater knowledge, let vs reckon the ciuiler nations, euen the *Romans* & *Gracians* themselues: and of all these, the Apostle *Paul* maketh two orders: one both impudently committing sin, & also defending the doers thereof. Another sort more staunch and restrained so far of defending, as that they repprehend sin in others. And this being the best kinde (as I may speake) of naturall men, yet if we looke vpon him wel, we shal find, (though he caried a generall course of life, bent vnto vertue, God so byrdeling his euil affection, like as he dooth the affections of manie ciuil men in this life, so far forth, as he seeth it expedient, for preseruatiō of the generalitie of things) that his heart was neuer taken with loue of the law of God, his minde neuer delighted in it, much lesse his will and purpose bent to practise it: all the ciuil honestie of his life, comming from some vncleane fountaines of worldly respects. For some are restrained and kept back with shame, some with feare of lawes, from breaking out into manie sorts of filthines: others take the honestest course of life, with propounding to themselues a readie way thereby, to estimation, promotion, authoritie and rule: but not one seeketh the

Rom. c. i. c. 2.

Cap. i. 32.

Cap. 2. i.

the Lord and his glory, (the deuice of mans hart being euill, euen from his youth) and therefore not one loatheth euill, and willetth good, according to Gods law. Which point also the Apostle Paul well proueth, when he saith: Wee are not fit of our selues euen to think anie thing, as of our selues. And again, It is God that worketh in you both to will and to performe, according to his franke beneuolence. So thus we see, the best naturall man, by his own light, cannot go so far as to haue a wil or desire to serue God, so far is it of the trueth, that E. G. saith, *The loue of goodnes, loathing of euill, strife against the flesh, delight in the law of God, &c. which Paul speaketh of in the seventh of the Romans, may proceed onlie from the force of conscience, knowing and approving naturally, the law of God to be good.* Now let vs consider what effect the witten law taketh with the naturall man, and what proceeding he maketh by it. Paul expresth this in his own person, where purposely he sheweth, what place the law tooke with him before hee was regenerate. To wit, By meanes of it, sin tooke occasion to beget all maner of lust in him. That it reuiued sin in him, That in stead of life it wrought death in him. And finally, that the law was so far vnable, to crush the force of sin in him, as that sin much rather found a vantage to it selfe, by meanes of the Commandement, to seduce him, and to kill him. And in this respect, is the law called a Husband, that begetteth fruit vnto death, the law of sin, and death: and The strength of sin. Thus wee haue

Psal. 14. ver. 2. 3.
Gen. 6. 5. & 8.
21.

2. Cor. 3. 5.

Phil. 2. verse. 13.

Ro. 7. ver. 7. 8.
9. 10. 11.

verse. 8.

verse. 9.
verse. 10.

verse 11.

verse. 5.

Rom. 8. 2.
1. Cor. 15. ve. 56

From the 14. vc.
of the 7. chap. to
the Rom. to the
25. verse.

haue a sight also of the naturall man, as he is affected, when the written law approacheth him, and y^e see what he is, euen so far from being better disposed by it, and framed to that tough battell and conflict, that *Paul* describeth in himselfe, as that contrariwise, he is become by it much moze sinfull, & his affections brought to a greater outrage of rebellion, then before. How far the hipocrite by his enlightning, can go, beyond the mere naturall man, I am not ignorant, as appeareth hereafter. But neither hath the hipocrite anie such conflict, as whose faith and religion is neuer vnfaigned. Therefore to conclude this point, sith the naturall man, neither by his own light, nor yet by the light of the law, can attaine to be a partie in this combat, he must of necessitie, yeld the place to his better, namely to him whom the Lord hath sanctified by his spirit, and made fit to endure it. And so it followeth, that those, that haue armed thus the naturall man, and brought him forth to the lists, for so honorable an enterprise, must be content to suffer losse of their labour, and receiue the regenerate man (whom the king of kings hath made worthe) into his place. The rest of E. G. answered to this place, (as, that *Those affections Paul mentioneth, might bee some good motions, and inspirations of the spirit of Christ, which wicked men may haue,*) being but a toy of his idle braine, without p^roofe, & begging of the controuerſie, and sufficiently by this that is said, disproued, I will spend no further time withall. And thus hauing gained this place of the seuenth to the Romans. I conclude by it, the generall question

thus: If *Paul* regenerate was subiect to sin, then euerie regenerate person is subiect to sinne, but *Paul* regenerate was so, as this place apertly proueth, therefore our Ministers teach truly, that no regenerate person is free from sin. This they confirme by two other places of scripture: the first is, whereas *Paul* witnesseth of him selfe, that hee had a prick in the flesh, and that God would not deliuer him from that weaknes. *2. Cor. 12. 6. 8. 9.* *E. G.* saith, They peruert this scripture: What is his reason? Because *I* be *Apostle* sheweth, that this was a prick painfull, not delightful to the flesh, as is sin. Well, thus then hee reasoneth, Sin is delightful to the flesh, but this prick was not delightful to the flesh, therefore this prick was sin. I answer, if by flesh he vnderstand the vnregenerate part of *Paul*, as usually the scripture doth, in such cases, then is it false that he saith, [This prick was not delightfull to the flesh] but if by flesh, he meane whole *Paul*, (as by his next words [*He was a messenger of Satan sent to buffet his flesh, not to tempt him to sin*]) he must needs doe, or els hee corrupteth the text) then the first part of his argument is false, where he saith: Sin is delightfull to the flesh. For it is proued before, that sin is loathsome to the regenerate man, and he doth it unwillingly, whensoever he falleth into sin. So here we see, this man would sophistically beguile vs, with a fallation of *Homonymie*. Concerning that he saith, *This prick was a messenger of Satan, sent to beat or buffet his flesh, not to tempt him to sin.* Let the Reader note, first, that [of] is here rashly put in betwixt Messenger & *Sathan*. Secondly he sheweth his accustomed sawcines, in restrai-

ning to a part, that, which the text attributeth to the whole: as where Paul saith: The Angell Sathan did buffet him. *E. G.* saith, *He did buffet his flesh.* His meaning thereby hee sheweth some after, for he would haue vs to vnderstand by this prick and buffeting of Sathan, nothing but the outward humblings, and afflictions of Pauls bodie: which afterward indeed he reckoneth vp, as things wherein he made his profit and reioycing also. But what reasons bringeth hee, that the place must thus be vnderstood? Forsooth Because Paul reioyced and tooke pleasure in these his infirmities, which hee would neuer haue done, if they had been vices, and such fleshly infirmities as they speake of. First marke his words. (Such fleshly infirmities as they speake of) What may he mean by this think you? If you read the first page of his booke, where he maketh a flood of slanderous spellings, to drowne (if it were possible) all the sincerest Preachers of the Gospell in, you shall see, he would haue the simple take it thus, that our Preachers doe extenuate and hide the greuousnes and ougleness of the grossest finnes in the worlde, with the nice and soft terme of infirmities: which is so open a lie as it beloyayeth, there was no feare of God before his eyes. Now for his reason, if he will thus meane by infirmities, whozedom, drunkennes, oppression, &c. We are so far from vnderstanding them to be anie cause of Pauls reioycing (who was far from their infection) as that we denie, the temptations, lust, and eggings of sin, (which heere we take for the prick in his flesh) or the buffets of Sathan (which are

are, by his continuall stirring vp those lusts of concupiscence) yea or yet his infirmities indeed, (whereby he meaneth his weake condition, and necessarie subiection vnto these things) to bee anie true causes of his glorying: no more (if you remember well) then the law could be truly said to be the cause of sin, for that the naturall man was the more stirred vp to rebellion by it. And yet it is true that *Paul* gloried in his infirmities; not in respect that they were uncleannes in the sight of God (for in that regard they humbled him, and kept him from being proud of his reuelations) but in respect that they were the waie that the Lord had chosen both to doe him best good, and also to aduance his own power by: for so he plainly expresseth it, when he saith, Therefore I glorie rather in my infirmities, that the power of Christ might dwell in mee. And the diuine answer it selfe said to him: My grace is sufficient for thee: for my power is made perfect through weaknes. If beside this refutation of his reason some require more, to the clearing of this place to our side, I wil adde two or thre arguments more out of the text it selfe, to proue *Pauls* infirmitie in this place, to be a sinful weaknes, and not the outward pouertie, reproches, persecutions, & anguishes for Christ, which he after ward remembreth. First, because those can bee vnderstood but of a bodely or outward weaknes, but by this is ment a spirituall or inward weaknes, which I proue by the very cause of this weaknes, which is the yrick there mentioned, which being no outward thing, but in-

Rom. 7. 5. 8.

2. Cor. 12. 9.

verſe. 10.

verse. 7.

wardly fastened in the flesh (for so *h* text giueth) hath his proper effect, not in outward abasing of the person in the eyes of men, (for that doth those things that come to him from without) but for that it inwardly reprocheth, staineth and so abaseth him in the eyes of the Lord. Whereence I gather my second argument, in that this weaknes was such as humbled *Paul* in the sight of God, so, as though he had the comforts of excellent reuelations, yet he durst not boast himselfe by them, for the priuitie of his inward vncleanes, which he knew was open vnto the eyes of the Lord. Now we know there is nothing in the world that can make vs hang downe our heads before our God, but sin only: for concerning all outward persecutions and anguishes, we haue a recompencing comfort and ioy in the presence of our God, euen in the mids of their enduring, so as in them, we are more then conquerours: as the same Apostle testifieth in another place. Therefore it must needs be vnderstood a sinfull infirmitie, which *Paul* there acknowledged in himselfe. My third argument I take from that, that the Apostle prayed simply for the remouing of it, which, because it cannot be confirmed, by a like example in all the scriptures, naie, is plainly disallowed by the practise of the Apostles. *Act. 5. v. 41.* And by *Paul* himselfe likewise in sundrie places, it proueth strongly that outward afflictions maie not be vnderstood thereby, but that sinfull weaknes, which euen then remained in him. And so thus we see, this place wel agreeing with the former of the 7. to the *Rom.* And to proue the question

Rom. 8. 37.

Phil. 2. 17.
Col. 1. 24.

question of the regenerate mans weaknes, equally with it. Again for further proof of that question, (because by the word of two or three witnesseth a matter standeth firme,) there is added vnto these a third place, out of the Epistle to the Galatians, in these words, The flesh lusteth against the spirite, and the spirite against the flesh, and these are between themselves contraries, so as you cannot doo whatsoeuer you would. *E.G.* fearing y light of this place, would faine if he could, at least, make our eyes dimmer in seeing it, and thus he answereth: *The flesh indeed will lust in all men against the spirit, but that it shall so preuaile against the spirit in the regenerate man, that he shall not be abled by the spirit to do the things he would, that I deny.* An answer not only false but frantick. False (I say) two waies: first in that he saith, *The flesh will lust in all men against the spirit, as though all men had the spirit.* Secondly, in that he denieth *That it can so preuaile against the spirit in the regenerate man: as though he that hath the spirit of God is not a regenerate man.* Surely me think this geare hangeth together like the words of a frantike man. But here (I trow) he bringeth some reasons, let vs giue eare vnto them. First (saith he) *The Apostle bid-* verse 16.
der vs walke in the spirit, and then wee should not fulfill the lusts of the flesh (or we should not leaue undone the good we would.) Then he sheweth the inconvenience which would follow, if wee did not walke in the spirit, that is, the flesh then would force vs to leaue undone the good which God commanded, or the good we would: Thiraly and lastly he sheweth, that if we

be not thus led by the flesh, but by the spirit, wee shall
 verse 12. not then be vnder that law of sin, which maketh vs
 leaue vndone the good we would. Well, let vs first
 try his fidelitie in the text, & after that y^e strength
 of his reason. For of trueth in all these wordes
 here, as his follie is miserable, so his vntrue dea-
 ling with the text is damnable. In the 16. verse,
 besides that he solooweth the wo^rser translations
 which are read thus, *Walke in the spirit, and then*
you shall not fulfill the lusts of the flesh, whereas it
 is righter thus: *Walke by the spirit, and fulfil*
not the lust of the flesh. Besides this (I say)
 which somewhat bewrayeth his euill hart, he is
 so impudent, as to adde such a paraphrase, as vt-
 terly corrupteth the text it self. It is in his pa-
 rentthesis (*Or we should not leaue vndone the good*
we would) he wold haue y^e reader vnderstand, that
 not to performe the lusts of the flesh, is as much
 as to do that good that we would. But there is
 great difference betwixt them. For not to per-
 forme the lusts of the flesh, is to staie the accom-
 plishing of such sinnes outwardly, as our lusts
 doe inwardly sollicite vs vnto. But to do the good
 we would (if it be taken according to *Pauls* mea-
 ning) is not only to abstaine from the actions of
 sin, (which is but the first step of sanctification)
 but to bring to passe all good that wee would in
 our conuersation of life. Now the regenerate
 man hauing his affection sanctified by the spirite
 of God, approoueth & willeth all the law of God:
 therefore by this mans exposition, he should bee
 able also to performe al y^e law of God. In which
 point he is not only Antichristian, and therefore

Rom. 7.12.

a lier : but one that contumeliously (as it were) to his teeth, withstandeth the spirit of God: Inho in the next verse saith flatly, Wee cannot doo whatsoeuer we wold. In this 17. verse, giuing the sense of it, he is yet (if it were possible) more shameles : for hee deliuereth it, as though Paul should say (in effect) these words vnto the Galathians: *For if you doo not walke in the spirite, the flesh then will force you to leaue undone the good you would.* The reason that moued him to make this sense of Pauls words is this, *That the Apostle there reasoneth from an inconuenience.* I answere, first, whensoever the literall sense may stande with the propozition of faith and cōsent of other scriptures, there it is to be followed and preferred, (for otherwise it must argue a iudgement stained with some corrupt pzeiudice) but of this place, the literall sense is both agreeable to faith, and the other scriptures, ^a which euerie where testifie that the elect doe sin, and therefore cannot doe the good they would : (for it is certaine that the elect doe desire ^b to walke in all the lawe of God) therefore ought the literall sense in this place to haue been followed. And so Paul should haue been heard, (according to the euident meaning of his owne wordes,) not enforcing his exhortation to the Galathians, by a reason taken from the inconuenience that might follow (as this man foolishly fableth,) but by an argument of comparison from the lesse to the greater, and that in this sort. They that by reason of some strong enemy in themselves, cannot attaine to doe euen whatsoeuer in y rightnes of their mind

Galat. 5. r

^a V. petition.

Ja. 2. 2.

1. Jo. 1. 8. 9. 10.

Cap. 2. 1.

^b Phil. 1. 19.

v. 101. 104 112.

128. 159. 174.

they would, haue cause to labour so much the more, to follow the spirit, and forsake the waies their flesh stirreth them vnto in all things: but such is your condition, by reason of the fight betwene the flesh and the spirit, two mere contraries, and therefore you haue so much greater cause to take heed to this exhortation. Now as you see this argument lyeth plaine according to the literall interpretation, (which euery wise interpreter first striveth to attain to, so far forth as he may,) and containeth doctrine, not onlie agreeable to the scriptures, but also verie notably making for the purpose of y^e Apostles exhortation, so on the other side, if we should stand to the exposition of this miserable man, first, the sense must be such, as neuer a word in the text giueth countenance vnto, (as is manifest by comparing it with his exposition,) and then such a point of doctrine shalbe set downe, as is utterly without rime or reason (as they speake): yea such a reason shall the Apostle perswade the Galathians withall (which is a horrible thing to grant) as is foolish, absurd, and one part of it overthrowing another. And this is it, worthe for euery man to looke vpon. When he had first willed them to walke in the spirit, and not fulfil the luds of the flesh, then this should bee his argument to perswade them. For if you do not walke in the spirit, the flesh will force you to leaue vnaone the good you would. Now foolish and vnseuerie is this: to say, If you will not walke right, you shall bee forced not to walke right: I reuer heart that a willing minde needed forcing. But

How far from the Apostles spirite: who when he would reason from the end, or (as this man saith) from the inconuenience of a thing (as in other places hee doth) setteth another maner of edge vpon his argument, as for example, and euen in the verie like case, in the 8. of the Epistle to the Romanes: exhorting to forsake the flesh, and follow the spirite, among other arguments he hath this: For if you liue according to the flesh you shall dye, but if by the spirite you mortifie the actions of the bodie, you shall liue. He can not make vs belicue therefore, that Paule was so rude a workeman as hee pretendeth. Now, in that I saide one part euertroweth another, I suppose there is none so simple as seeth it not: or els I pray you, what good willeth he, that walketh not in the spirite? May not a man as easilie make a rope of sand? Thus much for the 17. verse, let vs looke if anie better spirite led him in the 18. the text is this: But if you be led by the spirite, then are you not vnder the law. He deliuereth it thus: *If we be not thus led by the flesh, but by the spirite, wee shall not then be vnder that law of sinne, which maketh vs leaue vndone the good we would.* In the second page of his booke, he would make vs belicue that our ministers haue a singuler sleight in perverting the scriptures: I perceiue he dreamed of his owne disease, and so when he awakened, told his dream of others. For is not this very sleight and cunning conueyance, vpon this text, in stead of the law of commandments, to prefer vs y remnant of old Adam, yet remaining in the regene-

verse. 13.

rate man: but let those admire him whose eyes he hath bemisted. They whose eyes the Lord hath opened to see, may rather wonder at his impudencie, then be deceived by such shifting. If the scriptures could haue lent him but one example for this word [law] being simplie set down (as it is here) without anie word of restraint accompanying it, to haue meant the law of the members, he might haue had some warrant of this his dealing. But a rubbed forehead, that can not chaunge colour, maketh a bold tongue to vtter anie falsehood. Before (if the Reader do remember) whereas we reade in the 1. verse of the 8. ch. to the Rom. There is now no condemnation to those that are in Christ Iesus. This man expoundeth the word [condemnation] by the boodie of death, which Paule spake of before in the 7. chap & 24. verse. Here he can make the word law sound the remnant of sin or vnregenerate part, which Paule in that place also to the Rom. termeth the law of sin in his members. Now if it bee lawfull for a man, to vse this libertie, namely to interprete termes of scripture, onely for his own turne, both taking them from their manifest sense, and yeelding no prooue thereof by conference of other places, then is there no helpe in the world so soule, as the diuel in his members, cannot find shift inough to maintain, by colour of scriptures. This considered, my answer might be sufficient, if I barely denied his foolish fiction. Yet because his friends shal know that I stand by the heape of trueth, I will not spare, in answering, to fill his measure full. To the

the disp^{ose} thereof of his sense, let vs first re-
moue the doubtfullnesse of his speach, and after
that the falsshode. The doubtfullnesse is in these
wordes *[We shall not then be vnder the law of sin]*
if he vnderstand here, such a being vnder, as is a
willing lying downe, and subiection thereunto,
which *Paule* forbiddeth, and is onely true in the Rom. 6. 12.
vnregenerate, then this maketh nothing for him
selfe, nor against our assertion, though we gran-
ted him this meaning of that place. If so be then
we take it to meane (as necessity enforceth) that
as manie as are led by the spirit, are no more
subiect in anie respect, to the remnants of sin,
but that they may do whatsoeuer good they
would: then this can not bee the sense of that
place, because it is flat contrarie to the *Apostle*
both in the verse afore going: (which I hope is
clearly euided from the aduersaries sense) as
also in the 1. verse of the 6. chap. where *Paule*
plainely graunteth, that euen they that haue the
chiefest measures of spirituall graces, may also
be taken tardie in offences. Wherefore, if this
mans minde had not bene forstalled with cor-
rupt opinions, which like the worst melanco-
lie, turneth euen those things that be verie cō-
trarie in their owne nature, to the feeding and
maintenance of it selfe, hee might haue found
such a sense of this place, as had bene both su-
table to that exhortation the *Apostle* maketh to
the *Galat.* as also well accoꝝding with euerie
point of doctrine, which anie where els he tea-
cheth: namely, that those that are led by the spi-
rite, are not vnder the law, as touching the guilt
and

and condemnation thereof, as Rom. 8. 1. in which respect it is deade, Rom. 7. 6. and wee are no moze subiect to it. Rom. 6. 15. and hereby the Apostle vtterlie remoued all scruple of wast endeuour, that might sticke in the *Galathians* mindes, by occasion of his former argument. The rest, from the 19. to the 21. verse, being but a distribution of the effectes of the flesh, and making nothing at all for his interpretation of the 17. verse (which is the question) is therefore idely here brought in of *E. G.* to fill vp *rome*. As for the end of the fruites of the flesh, there set downe, to wit, that Adulterers, Idolaters, drunkardes, gluttons, &c. shall not bee heires of the kingdome of GOD, it hath bene of our part so firme, ly alwaie belieued and taught, that the Church of GOD neuer needed the life of *E. G.* nor of anie such tumultuous spirite, on this blasphemous manner, to vrge it. Thus hauing gained this place also to our cause, the proud building of free will, and Anabaptistical holines, which he foolishly raised thereupon, is fallen, and there appeareth therein, foundation for nothing els, but the humble habitation of Gods children, not onely outwardly laide at with the stormes of woorldly calamities, but most of all, inwardly assailed with the buffetting temptations of *Sathan*, and rebellious affections of our owne remaining nature, as that although wee watch, and labour against them all the dayes of our life, yet shall we be neuer, in this life, vtterlie rid of them, nor yet in such case, of abilitie, as
alwaies

alwaies, and in euerie thing, to pzenaile against them. And therefore in this respect, is our redemption obserued, to be twofold: the one from the curse^a of the law, and seruitude of sinne, (which held thereby) the other from the^b corrupti-
 tion of our bodie. The first fræth vs from the rule and iurisdiction of our corrupt nature, the second from the verie corrupt nature it selfe. By meanes of the first we are so deliuered from our sinfull nature, as that, we yelde no more wil-
 ling obedience therunto, (it hauing no right o-
 uer vs) but do wage continuall battaile against it, so as, though it sometimes get the vantage & pzenaile, yet we also manie times haue victorie ouer it. But by the other, we shall haue so full and cōplet deliuerance, as that neither anie cor-
 ruption at all shall be left vnto vs, nor yet anie other aduersarie, that now (by meanes of it) take part against vs, to annoy vs. Finally the benefit of our first redemptiō, we enioy with great com-
 fort, in this life, (as those that being annoyed, yet can neuer be taken anie more, or spoiled of our aduersary, but the s. cond we hold in y assurance
 of hope onely, it being a thing, which, as for the excellencie, we sigh & grone to, (that we might once fræly worship our redeemer without all impediments of the flesh) so we are sure, in that day, to see it, when the sonnes of God shalbe re-
 uealed: which is the day, that even all the crea-
 tures els, likewise, do long to see, and groane in the expectation of it with vs: yea which that ho-
 ly vessel S. Paul, casting all thinges already gained behind him, laboured with all contentiō
 vnto

a. Col. r. 13. 14.

Gal. 3. 13.

Rom. 6. 22.

b Rom. 8. 19. 31

22. 23. 24.

Ephc. 1. 14.

Rom. 8. 24. 25.

Ro. 8. 19. 20. 21.

Phil. 3. 10. 11. 12.
13. 14.

bnto, as one, that confessed him selfe, whilest he liued here, neither to haue attained the marke, noz yet to be perfect. Out of all which, standing on the naturall sense, of the verie worde of God, what appeareth clearer vnto vs, then these conclusions? 1. That the regenerate hath not whilest this life endureth, full freedom of his will. 2. That he sinneth manie times.

But now *E.G.* fearing lest his naturall man would not be entertained of vs according to his speech, hetherto giuen out in his recommendation, seeketh colour to enter his suite againe, by most vntruely charging our ministers (and that without offering anie p^{ro}se) to teach, *That the inner man of the regenerate is the spirit of God.* Which I can not thinke he did, as hauing received it, either by speech, or writing, from any of account, on our side, but because the Adamant rockes of free will, and mans abilitie had such power to worke his shiptwacke, and therfoze he laboureth, not onely to ouerthrow our supposed opinion, of the inner man, but also aboue all, to establissh the naturall man, with as manie prerogatiues as we giue the regenerate man, concerning a sanctified life, that so by that meanes, his regenerate man might sit aboue the Stars, & attain to that in this life, which we haue no promise for, but in the life to come. In answering wherunto (I hope) manie wordes will not be looked for, (though he in this point be larger then ordinarie) partly because, I may not follow his humour, where he fighteth with his shadow, and partly also, for that I haue alreadie, set out the full

full proportion of the naturall man, according to the scriptures. First therfore in a word, to satisfie the Reader concerning the false repozte of this man. We are taught, and do receiue it from the euidence of the word, that the inner man, is the whole man, so farre forth, as he is bozne againe of God, and wrought vpon, and renewed by the holie Ghost: whereby not onely his vnderstanding is enlightned, to apprehend & perceiue the thinges that are of God, but also his will and affections rightned, to desire, and to moue the members to the doing of them. Which renewing, because it is but in ^a part in this life: therfore is there a contrarietie and strife in the childe of God, betwene this, and his regenerate parts, the one disposed according to God, the other according to corrupt nature. And this latter is according to his contrarie condition, called the outward man, which Paule setteth out, ^b by the terme of the other law in his members: whereby we vnderstand, euen the whole man, insomuch as he is bozne, corrupted and depzaured from Adam. Which distinction the scripture obserueth likewise in other places, ^c by the termes of New man, and Old man. E.G. challengeth these partes, as the natural mans right, in common with the regenerate, and putteth this for difference, that the regenerate hath moreouer, beside the inwarde and outwarde man, the spirite of Christ. Should I say, this is strange stuffe, and herherto vheard off, in any sound congregation? I shall moue those of his spirite, nothing at all; nay, (I feare me) they take pleasure in walking

Rom. 7. 22.
Eph. 3. 16.

^a Eph. 1. 17. 18
Col. 1. 10. 11.
Phil. 3. 12. 13. 14.
2. Cor. 3. 18.
1. Cor. 13. 9. 10.
11. 12.

^b Rom. 7. 23.

^c Rom. 6. 6.
Col. 3. 9. 10.
Eph. 4. 22. 23. 24

walking alone, making to them selues an Idoll
of their owne conceipt, and so their reioycing is
naught: but I will say this by the grace of
God, and make it good, that the worde of the
LORD alloweth no such diuision for his naturall
man, and therefore he shall not enioy. What
therefore bringeth E. G. to proue y naturall man
to consist of these two partes? First because,
whereas the holie Ghost doth bid the naturall man
to cast off the old man, he doth there plainly distin-
guish betweene the naturall man, and the old man.
The place that he citeth for this, is the 4. of the
Epist. to the Ephe. and 22. verse: whereupon as
though it were cleare for his cause, he presumeth
to interpret the meaning of that speech [the old
man] for his purpose, namely that by it is
meant nothing els, but the old, and wicked conuer-
sation and life, of the naturall man. But his reason
is apparantly false, and his conclusion heretical.
That his reason is false, euerie man seeth, that
can read the 1. verse of the Epistle to the Ephe.
vnlesse E. G. presumed so farre, of his singular
cunning in conuaying, that hee could bring his
naturall man, into y number of the true saints,
and faithfull ones, whom the Apostle called vpon
in that Epistle, to put off the old man. If
one say, there were hypocrites among them, not
regenerated, I ascribe not therein. But then they
must obserue withall, that, which I wish E. G.
could haue considered, in all the Apostles wri-
tings. Namely, that in regard of this mingling,
whilest they exhort, they write that vnto all,
which can in deed take place but in the true lie
santi

sanctified. And againe in dehorting, they write
vanitie things vnto all, which can simply be be-
rified but in the hypocrites. And yet both these
courses haue due effect, in both these sortes of
men. By exhortation, the hypocrites are made
vncrucible, and by threatenings, the children of
God are made more watchfull, as hereafter
more largely. Now where he saith, *The old man*
is nothing els, but the wicked conuersation, and life of
the naturall man. His breath is ranke of pelagian
free will, whilest hereby, he insinuateth, yea and
the law of contraries constraineth him to say,
that the new man, is the new and godly conuer-
sation of the naturall man. Which though it be
an absurditie hatefull inough, to all that are but
meancly exercised in the scriptures, that the na-
tural man should thus be adozned with free wil,
yet it is so much more foule and odious in this
man, as that he giueth the naturall man in this
place, by consequence of the opposition, some po-
wer, both of willing and doing good: and againe,
within the space of two leaues following, spot-
leth him of the latter vtterlie. So that he is not
onely contrarie to vs in this case, but to himselfe
also: that he might agree with no bodie. Another
reason he would draw from these wordes of *S.*
Peter, For of whomsoever anie man is ouer-
come, to him also in seruitude is he addicted.
Here (saith E. G.) the man that is in bondage,
must needes bee distinct from his corrupt nature, to
whom he is in bondage. And out of the word *[ouer-*
come] he gathereth, that there must needes be a
fight and resistance, without which (saith he) there

2. Pet. 2. 19.

can be no conquest nor victorie. This is but vngra-
 cious dealing with the scriptures. Peter speaketh
 not there, neither of a mere naturall man, but
 of such, as had a calling and reckoning in the cō-
 gregation of the faithfull, which because they
 bare the estimation of fighting the Lordes bat-
 tailes, together with his people (though it were
 but in their owne conceipte) if it had bene law-
 full to haue dealt thus with comparisons, E.G.
 might yet haue scene, that it was not without
 cause, the Apostle afforded them such a Phrase
 as being agréable to their own sense, might the
 more notably conuince them in their cōsciences,
 of their most miserable case. Especiallie this be-
 ing no new guise or vnwonted thing in the scrip-
 tures: As namely where our Saviour saith, I
 am come into the worlde to execute iudge-
 ment, that they which see not, might see, and
 they which see might be made blind. Should
 we gather by these last wordes, that the Phari-
 ses did see? We know that our Saviour meant
 nothing les: for he saith of them flatly in another
 place, that they are blind leaders of the blind.
 Thus E.G. might haue scene, the holie Ghost
 sometime, leauing the proprietie of speech, to ap-
 ply himselfe to the sense of those, whom his re-
 proofe should most concerne, for the deeper im-
 pression therof. But I must answer him more-
 ouer, that this libertie of stretching comparisons
 is vnlawfull. For like as they that compare
 thinges together, reckon it sufficient, that there
 bee proportionable agréement, in those points,
 wherein the comparison standeth, although in

euerie

Io. 9. 39.

Mat. 15. 14.

every circumstance, one be not like another: so we must be wise, in reading, to vnderstand, chiefly the scriptures: namely, to note, and receiue, the verie drift and point of the comparison, and busie our selues no further in the other partes of the same. Which rule, if *E. G.* had here known, or els obserued, I should haue had no cause in this place to note him for an encrocher vpon the spirite of God. For whereas the Apostle was to proue the false teachers, to be seruants of corruption, he doth it by an argument of equall effects, and notes of victorie, set out by a similitude of martiall conquest: wherein the case is such, that whosoever is overcome in fight, is diligent to apply himselfe afterwarde, to serue his pleasure that ouercame him. Now what is the drift of this comparison: but to shew, by one proper note of both, that the seruitude is alike in both conquests. Whereby the carnall professors might see, that whosoever they perswaded themselves of freedom and libertie with the childe of God, though they followed their lusts still, making the Gospel a protection of their looseness, yet should their daylie iniquities, in spite of their beardes, argue against them, that they are no lesse the seruants of sinne, seeing they occupie themselves in the workes thereof, then we see them to appeare seruants of their conquerours, who apply themselves to do their commandements: and this the Apostle amplifieth in the next verse, by a comparison of vnlike endes. Now hauing here the full purpose and meaning of the Apostle, what warrant haue we, to straine the comparison, to

verse. 29.

make the circumstances meete likewise: If it were warrantable for *E. G.* herchence to infer a resistance, because there is mention of a victorie: why might not another of as euil a spirite, and by the like libertie, gather, that a man seru-
 uing sin abundantlie, shall neuer be brought to death therby, because we know, it is so by the law of armes, that he that yeldeth his life, & his seruice to his conquerour, is accepted into grace, and neuer endangered anie more, so long as hee abideth faithfull vnto him: but that the error is infinite, that commeth by this maner of dealing with comparisons in the scriptures, this one example shall be in stead of manie others: euen the parable of the vniust Steward in the Gospel, which, if a man of an vncleane spirite, should come to handle, according to the seuerall partes of it, he might make plaine footing for manifest theft in the 8. verse, and all kind of oppression, and popish merits in the 9. verse: and that cleane beside the purpose of our Sauio^r Christ, who in al that parable, had simply this meaning, to shew that the care and prouidence of the children of God, touching the eternall life, is euen farre short of the care that prophane worl-
 dlings haue in temporall things. Other circumstances, of the particuler practises of the steward, in accomplishing his forecast, are of no regarde in all the matter. Thus haue you all the arguments, this good patrone can bringe for his naturall man: which being more two, and too weak, yea false and fabuleus, yet he is so foolish, as to cast his plot out of them, and make diuisions,
 for

Luke. 16. 1.

for the safe seating of him there, as in his naturall habitation: yea & that with sound of trumpet (as it were) liking to bee contrarie to all others in the matter. But *Solomon* saith, The forwardes are abomination vnto the Lord, and shame taketh the foolish out of the way. *His* wise collection of absurdities, with his lying reports oft repeated, & other railings, I willingly passe by, as thinges that escaped him, immediately vpon his wakening out of that dreame, wherein he thought we had held the inner man to be the spirite of God. Where he taketh the inward man, both of the regenerate and vregenerated person, but for the heart, minde, or conscience, thus far equalling either, with the other, ignorantly, arrogantly, and without all ground of scripture, what should I answer: let it goe for me, to the fulfilling of the measure of his follie. In the rest of this diuision he hath promised to stand vpon two points. 1. To reconcile some scriptures which seeme at first blush to say the contrarie. 2. To shew what difference the holy Ghost maketh betweene the inner man of the good, and the inner man of the bad. In the first his ignorance is twofull, and in the latter his impudencie twofull. *His* [some scriptures] fall out to bee but one place, and that not the most pregnant for this purpose: for where the question is, whether the naturall man bee endued with an inward man, he bringeth that place to the *Coz.* which denieth the naturall man to be able, to perceiue the thinges that be of God: which though it bee mightier against him, then hee or his can euer

Prou. 3. 32.

verse. 3. 5.

1. Co. 1. 24.

answere, yet because it concerneth knowledge chiefly, and toucheth not the affection directly, it appeareth he was willingly, and therefore woefully ignorant of all other places, which cut thecombe, and spoile all the powers of his naturall man, concerning the righteousness of God. Sufficient of such places, haue I set downe before, where I haue done the naturall man his right. But now sith *E. G.* hath brought out this place as easiest for him to answer, let vs see how well he will auoide it. The argument it asordeth, is of this sorte: he that is not able to vnderstand the speciall righteousness of God, is much lesse able to will it, but the naturall man is not able so much as to vnderstand it, therefore much lesse to will it. I meane by speciall righteousness the speciall forme thereof, which God propoundeth vnto men: which is the sense of this place to the Corinthians, agreeable to the 17. verse of the 1. chap. of the Epistle to the Romanes. For otherwise, we know, the Apostle alloweth the prophane Gentile, to haue a certaine generall notion, and vnderstanding of God and his law, but because it is not, nor can not bee, according to Gods prescribed rule, (yea though that rule bee amongst them,) therefore is it saide also, to be enemicie against God. As for the argument, *E. G.* belike saw it not: for he answereth neuer a worde. But to this text of the Corinthians, he opposeth a place of the Romanes, where the naturall man is said to haue the law written in his heart. Out of which two places, he would faine resolve, that the naturall man knoweth, and appro-
ueth

Rom. 1. 19. 20.
21. C. 2. 15.

Rom. 8. 7.

Ch. 2. 15.

ueth the commandements of God, according to the
rule of his Will, but onely lacketh abilitie to walke in
them. Abilitie being the verie difference betwixt
the regenerate and him. And hereupon without
anie moze labour of reconciling places, he lea-
peth into his second point, being gladlie ridde of
the former. But hast maketh wast & accompa-
nieth daunger. Two places of scripture, that
by woꝝdes seeme contrarie, can not be easelie or
vndoubtedly reconciled, without the thꝛed of a
third place (at the least) to solue them together.
And that third place, must not be the woꝝd of a
man, but the woꝝd of God. For he, that shall
pierce his owne woꝝdes, vnto the woꝝdes of the
liuing God, shall haue the plagues added vnto Apoc. 3. 18.
him, mentioned in the woꝝd of God. Pet E. G.
in reconciling these places, deliuereth his owne
sense, without testimonie of other scripture for
the same. Wherefoze he can not be excused of
presumptuous and wicked dealing therein. A-
gaine, call you that reconciling, when the sen-
tence of reconciliation it selfe directlie fighteth
with one of the tertes? Truly it is like, as if a
man pretending to part a fray, should set vpon
one of the parties himselfe. But it is manifest,
that E. G. resolution of these two places, stan-
deth directlie against the place of the Corinthes,
as appeareth both generallie by the whole drift
of the chapter, and perticulerlie by the reason S.
Paule there rendzeth, while the naturall man
can not vnderstand the thinges that be of God:
to wit, because they haue a spirituall vnderstan-
ding in them, which the naturall man can not

reach vnto. Now if E. G. sense stand, that the naturall man hath the same knowledge, with the regenerate man, then is the Apostles reason quite ouerthrowne. Therefore it appeareth, that E. G. hath here reconciled no places at all. And now that his foile is apparant in this, I will proceed to buckle with him in the next. You know he promised to shew, what difference the holie Ghost maketh, betwene the inward man of the good, and the inward man of the bad. Let vs attend vnto him, though he haue thereby, enlarged his question, frō the naturall man, to the vnregenerate. The difference he putteth thus, that whereas the vnregenerate man, misliking euil, and desirous to will and to do that which God commandeth, wanteth notwithstanding strength, either to will or doe anie thing that good is, according to the commandement: the regenerate man, hath that strength added to him by the spirite of God, so as he can both will, and do that which God commandeth, though flesh and blond strine neuer so much against it. Let vs diuide the partes, and examine them a sūder. Who saith not, that all the drift of E. G. in this section, is to able his naturall man, to say as much, as S. Paule saide in the 7. to the Romanes, when he said, To wil is present with me, but to performe that is good, I attaine not to. &c. to the ende, he might proue that Paul spake that, but concerning his estate before he was regenerate, and therefore hath he all this while, been busilie blowing in the face of his naturall man, to fill him as full of an inner man as he coulde, but now when wee come to trie him
by his

by his speech, he saith he woulde both will & doe,
 but he hath no strength either to will or doe: *whereas* Rom. 7. 15.
 as the regenerate man in a true measure willet
 to doe the commandement of God in the per-
 fectest maner: so that we see this is but a raile
 Ephraimite, who stammeringly pronounceth *sibo-*
 leth, for *shiboleth*, therefore hee must needes haue
 here the rewarde of a conquered Ephraimite, that
 henceforth wee be troubled no more with him.
 Well, though he haue thus ouerthrowne his own
 purpose, for his natural and vnregenerate man,
 yet he mindeth to make vp his losse, in the giftes
 of the regenerate person. For if hee might once
 furnish him, thoroughly, with free will, he would
 soone proue that Paul was no regenerate man,
 when he coulde not doe the good hee woulde. His
 verie wordes are these: The inner man, minde
 or conscience of the regenerate and righteous man,
 it hath strength and sufficiencie by the spirit of God,
 both to will and do that good which God commaun-
 deth, though flesh and blood strue neuer so much a-
 gainst it.

First for his phrase, wherein the conscience
 is put to y^e office of the members, not so strangely
 as fondly, I will not take the vantage that I
 could: but referre it to his oversight, being per-
 suaded, that indeed hee ment thereby flatly thus
 much: to wit, That the regenerate man hath
 strength and sufficiencie by the spirit of God,
 both to will and doe that good which God
 commandeth, &c. To which purpose therefore
 he saith by and by afterward, That God hath of-
 ten and plainly pronounced, that he is not the seruant

of righteousness, or of Christ, but the servant of sin, and of the deuill, which committeth sin with his members, and so serueth and obeyeth the lusts of the flesh, untill that Christ hath so loosed the works of the deuill in him, that he sin not.

These two places set together, shewe his meaning to be as I haue said. Now is the regenerate man not only a mightie warriour, but a soueraign king, this latter place hauing clothed him with the robe of perfection, and the former, put the crowne of free-will vpon his head. Why should we not now make haile to salute him, saying, All haile victorious king? But soft, that is a matter not so safe as you take it: experience telleth vs, that if there bee a prince set vp without right, not only he and his proclaymers, but all other likewise, that congratulate and are knowne to ratifie him with their voices, are in little better case then traitors, and so shalbe esteemed and rewarded. And if the terror be so great in worldly cases, what are we to feare in heavenly matters, y Lord our God being king of kings and a ielous God? It is best therfore, before we salute him king, to enquire of his right. This must he haue, either in himselfe, or from another that hath power to giue it him. That he hath any such right in himselfe, by all the graces of his regeneration, the scripture euerie where denieth, as hath been hitherto proued. And here I saie moreouer: if the regenerate should haue such power and perfection in this life, he must either haue it at his new birth, or els shortly after it: so as there may be a manifest season, wherein hee may

may appear by his actions to be euen such a one, because *E. G.* maketh it here an essentiall & proper note, to know the childe of God by, [*That he sin not*]. Now that he hath it not, vpon his first begetting by the spirit, the Apostles themselues are a president, who whilest our Saviour walked with them, fell sundry times, not only in vnseemely behauiour worthy^a rebuke (as we in extenuating will speake :) but also some into^b foule ambition, *Peter* into^c grosse deniall of his maister Christ. And if we follow them further, in their perfect state, (when they had had the exceeding measure of the spirit poured vpon them, we shall find *Peter* a chief Apostle, to haue committed such a sin in *Antioch*, as for which, our Saviour had pronounced, that it should be better for a man, that a millstone were hanged about his neck, and he throwne into the midst of the sea, then to commit it. What *Paul* hath confessed of himselfe, many places haue been shewed. *James* saith (to quench the ambitious controlling of some opinionatiue brethren) In many things we sin all. And *Iohn* confesseth vs all, & himselfe yet sinners, when he saith: If any man sin, wee haue an aduocate with the Father, euen Iesus Christ the righteous. Yea these words of *James* & *Iohn*, freely acknowledging a subiection to sin, without any restraint or limitation of time for resting therof in this life, doe at one last, cut off all interest of the regenerate mans full power & dominion in this life. And besides, when we consider our daily prayer, which Christ our carefull teacher left all his saints to say, what shall wee

a Mar. 9. 31. 33.

b Math. 26. 20.

Mark. 10. 35.

c Math. 26. 69.

Gal. 2. 17.

Math. 18. 6.

Ch. 3. 1. 2.

1. Io. 1. 2.

think of that, wee are therein commanded : euerie day to aske forgiveness of our sinnes : If wee be regenerate, so as we sin no more, what neede we ? If to stop by this breach for *E. G.* any of his disciples haue a liking, to bring in his popish distinction of veniall and mortall sinnes, let them not spare. I could here bring it in, to make them blush, if it were possible, for I haue it written by his owne hand (as I am perswaded) mentioning the conference betwene *M. Whitaker* and him: but for that I know of what spirit they are, and am loth to lose labour by written papers, I will not now stand vpon it. Thus first we finde, that the regenerate person by no warrantable right in himselfe, can take this title vpon him. But because some men looke not vpon the right and worthines of a Prince, so hee haue the place by the forcible decree of some mightie monarch that hath power to establish him, let vs examine in like maner, whether this kingly condition of the regenerate man be by the will and appointment of the eternall God or no : for by the places I finde quoted, some such thing seemeth to haue been by *E. G.* pretended : and especially his confident speech declareth it, where he saith, *[This being proued & authorised by the word of God, &c.]* For the former part, that *The regenerate man is able to doo what God commandeth, though flesh and blood strue neuer so much against him, hee coateth thre places : The first is in the 2. Cor. 3. 5. in these words : Not that we are fit of our selues to thinke anie thing as of our selues, but that we are fit, it is of God.* This text

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tert teacheth vs plainly, that we are in no wise
 to ascribe any thing to our selues, no not in
 those works, wherein our laboz hath chiefest suc-
 cesse, soasmuch as there is not the least thought
 of god, that riseth in vs, that may in any truth
 be referred to our selues as the fountaine, but to
 God only. Wherehence we drawe these lessons
 to carry with vs: first that no man by nature,
 hath anie thing in him toward the seruice of
 God. Secondly, That wee must seeke to him
 for fitnes in euerie particuler seruice and du-
 tie, and return the praise of the successe ther-
 of, to him alone. These things by the grace of
 God we see and learne in this tert. Only, how
 the regenerate should herehence be warranted,
 to haue full strength to keepe the law, this wee
 shall neuer see, so long as there is one hereticke
 vpon the face of the earth. His second place is,
 Ephes. 3. 16. where the Apostle prayeth for the
 Ephesians, That God would giue them euen
 for his rich glory sake, to be mightely streng-
 thened by his spirit, in their inner man. The
 effect of the petition is this, that there might be a
 continuing growth of their inward man, & en-
 largement of their knowledge in Christ, & they
 euery way fulfilled, euen to the high measure
 that God hath appointed. This place therefore
 giueth vs this lesson for our instructiō varie pra-
 sitably. To wit, That no regenerate man,
 ought to staie in anie measure of his gifts, but
 to labour and looke continually for the en-
 crease of them. Which is so far of from enta-
 ling the regenerate man, in any kingdom of ab-
 solute

verse 2.9

verse 5.

verse 16.

verse 18.

verse 19.

solute power, as that with one hand it disrobeth him of all perfection, and with the other, casteth his glorious crowne of free-will to the ground. For if encrease must bee sought for continually, then is there no perfection in this life. And if no perfection, where is that sufficiencie to doe the commandements? Miserable is that case, when a man minisheth a sword to cut his own throat withall. His third place is, Phil. 2. 13. For it is God that woorketh in you, both to will, and to do, according to his franke beneuolence. These words preuented a certaine secret objection or scruple, which might be in the mindes of the Philippians, vpon the vehemency of the exhortation which *Paul* made vnto them, concerning the accomplishing of their saluation, in the 12. verse. For, that they might not slothfully lye down vnder the burthen, as men out of hope and heart to go through with so great an enterprise, he putteth them in mind, that they haue it from the Lord, both to will, and also to be able to performe. Whereby they had to obserue these two points. First, that they had not the rightnes of their will of themselves, but from y^e Lord. Secondly, that he was also disposed to giue them abilitie if they sought it. Which doctrine necessarily vnderstandeth this vse therof: first humilitie and reuerence in all our behaviour. Secondly, careful diligence, in continuall seeking of the Lord by praier, in euerie thing wee need: he hauing verie well confirmed this last vnto them, by his own practise and example in the first Chapter. Where he had with seruent affection, prayed the

The Lord to giue them more and more abundance of knowledge and iudgement, and still to clear the whole course of their life, vntill the verie day of Christ. Now to conclude thus from the text, The regenerate hath full power to keep the commandements, because the Lord doth giue them both to wil and to doe, is not to deale truly with the word of trueth, but sophistically to adulterate the same vnto the perill of soules. If that be sound reasoning, I may in like maner conclude thus: Whosoever honoureth his father and mother, shall liue long in this life, because God hath promised so, in his first commandement. Again it is said of the righteous man: That whatsoever he doth, he shall prosper: therefore shall no vnprosperous successe come to ante of his labours and endeouours in this life? And on the contrary part (according to this mans fashion) shall we condemne all for disobedient children that die in their youth, or vnrightheous men, that sow seede which commeth not vp againe? Nay, who is ignorant that albeit we reade in the newe covenante, manie promises of fuller wordes, then this, whereof is now the questiō, yet is not there performance to be expected or taken (touching this life) absolutely, or simply, according to the wordes, but in a measure and dispensation one by one. Examples whereof I will reach you one or two. Christ saith, ^a Whatsoever ye aske the Father in my name, he will giue it you. Pet ^b prayed often for a full deliuerance from the sting of concupiscence, and could not obtain. Again he promised, that when they should receive

psal. 1. 3.

^a Io. 14. 13. c. 16.

^b 2. Cor. 12. 8.

e Io. 16. 13.

d Aa. 15. 37. 38.

39. 40.

e Ga. 2. 11.

f Io. 14. 26.

g 1. Cor. 8. 2.

1. Cor. 13. 9.

1. Cor. 12. 7. 11.

h 1. Cor. 13. 12.

ceiue the spirit of trueth, ^c It should lead them into all trueth. Yet we know they were not afterwarde without all errour in their practise, which appeared both in ^d Barnabas and ^e Peter. So likewise, ^f The holie Ghost which my father shall send in my name, he shall teach you all things : proueth not an absolute knowledge in present, to be giuen to the Apostles, neither indeed did they attaine vnto it while they liued ^g here : but only in an ordered measure, according to the most wise dispensation of the God of spirites, the full performace thereof resting to be reuealed ^h in that day, when they should see the Lord face to face. And according vnto this proportion, we ought to vnderstand that saying to the Philippians, That God worketh in vs, both to will and to doo : not that this woork he is full & absolute, as *E. G.* pretendeth : but daily by measure, wrought in euerie of the children of God, according to the good pleasure and dispensation of his will. Which thing he must likewise haue necessarilie scene, (if hee had not wilfully closed his eyes) both by the contradiction of other scriptures to his sense of this place, as also by the verie light of the wordes in the text it selfe. For it is not written, God hath wrought in you both to wil and to do : as though it were done already) but God doeth worke (or bzing to passe in you) both to will and to doo : as implying the woork to be but begun, and in doing in them yet. And this being well considered, is so far from mainteining a full freedom of will in the regenerate, to do the commandement of God.

as that it concludeth iust the contrarie : and so taking this proud crowne from his head, humbleth him againe vpon his knees, to beg daily of his heauenly father, new supplies of strength, to fight the spirituall battels of continuall temptations. But the regenerate person must not only be content to depart with \hat{y} counterfeited crowne, which this foolish man had put vpon him, but eue to late by his robe also, & to put on his armour againe, acknowledging himselfe to be yet subiect to the woundes, though not to the death of his aduersaries hands. For where E. G. would persuade him, that *The seruant of God is so quite separate from sin, as that he is not to be reckoned the seruant of God that doth sin: what doth he but bewitch his senses, with the enchanted cup of a false persuasion, that whilest he thus groweth to some securitie in his strength, Satan (as hee is a cunning pioner) might secretly vndermine his foundation ere he be aware.* For hee that supposeth himselfe all strong, groweth shortly to lesse suspicion of danger (especially \hat{y} Lord in his iudgement so suffering *Sathan* accordingly to vse his cunning) who then doth subtilly withdraw himselfe, and so a season puts no more fire to \hat{y} darts of concupiscence, that so, this man hauing many daies the glorie of the field, and thereby growne secure in the high conceit of his owne strength, might haue at the length all childelike feare and trembling stolne out of his heart, and into the place thereof conuayed (no lesse priuily then the East wind carieth the Caterpillar) the filthy influence of meritorious imaginations. Which if they

In his conferēce
with M. Eger-
ton, and in the
latter end of his
conference
with M. Whita-
ker, propoun-
deth the same.

they once drawe nourishment of life in the par-
tie that they be able to moue, long time shal not
passe, ere they leaue neither bud nor blossome of
true religion in him. Now far E. G. had the wo-
full experience of this, (and therefore how much
it standeth euerie man in hande to marke this
point) let his miserable fall euen in y very foun-
dation testifie, whilest this was a question, which
he stidly mainteined also, namely, *That wee are
iustified by faith & works, not by faith alone.* Which
things considered, I thought it my dutie, to giue
this caueat to the church, that whosoeuer thin-
keth hunselſe to stand in the number of the rege-
nerate, might a fresh consider himself, (especial-
ly the daunger being thus openly set before his
eyes) that he be not carried away by this false se-
ducer, lest hee trie the manner of his wofull fall
sone after. Neither think you that the places of
scripture which he mustreth here in the margēt,
are anie lesse for this matter, then after his accu-
stomed maner, abused. The first place he poin-
teth vs to, is Ro. 6. 16. 19. thus it is read: Know
you not, that to whom you apply your selues
as seruants to obey, his seruants you are, who
you obey, whether it bee sin vnto death: or
obedience vnto righteousness? In y 19. verse,
As you haue applied your members to bee
the seruants of vncleannes and iniquitie, to
fulfil iniquitie, enen so now apply your mem-
bers to be the seruants of righteousness, vnto
holines. Let the reader also consider the whole
Chapter, for his instruction: it resisteth the pro-
phane securitie, that wicked men would take by
the

the doctrine of iustification by faith taught be-
foze, and proueth, that they onely are to glorie
in the benefit of Christ, as hauing true faith, that
walke now in newnes of life, & resemble Christ,
in crucifying the old man, and liuing vnto God.
Whereof he giueth most certaine notes, in the
woyds that E.G. hath cited. For as to occupie
our selues in seruing, argueth a Lord or maister
to whom we are adicted, so the woys of our ser-
uice must needs proue, whom we haue take our
selues to: especially there being in this case, but
two maisters to serue, to wit, sin or righteous-
nes, and their waies openly repugnant one to
the other. Accordingly wherto, in the 19. verse,
he exhorteth to apply their seruice vnto righte-
ousnes, all those that hold the benefit of iustifica-
tion by faith. Which, as all the world knoweth,
we are daily taught, with great instancie & ear-
nest obtestation, (and therfore E.G. to haue been
in this his abhominable insinuation, impudent
about all measure) so yet, this maketh not one
mite for his purpose, to proue vs altogether free
from the power of sin, but is still his olde sophi-
strie, (taking it simply, which is but in some
measure or respect) to the great abusing of his
reader. His second text, being the 9. of John, and
34. verse, let the Christian reader looke vpon it,
and consider the question: further answer I
need not giue. The last two places are out of the
Epistles of John: which indeed I perceiue were
such vnto him, as certain places of Saint Pauls
writings are saide, of S. Peter to be, to the vn-
learned & vnstable. The places are these: Who-

verse 4.5.

verse. 27.

verse 18.

1. pet. 3. 26.

1. Io. 3. 6.

verse 8.

verse 9.

Cap. 1. 8.

verse 10.

soeuer abideth in him, sinneth not, whosoeuer sinneth, hath not seene him, nor knowne him. He that committeth sin, is of the deuil: because the deuil sinneth frō the beginning. And to this ende is the sonne of God reuealed, euen to loose the works of the deuil. And againe: Hee that is borne of God, doeth not sin, because his seed abideth in him: neither can he sin, because he is borne of God. So also in the 3. Epistle and 11. verse: Beloued, follow not that which is euil, but that which is good, hee that doeth well is of God, but hee that doth euil, hath not seen God. But where learned this man, in h interpreting of scriptures to take the sense of repugnancie? Els knew hee not, that euen the same Apostle said a little before, If we say we haue no sin, we deceiue our selues, and there is no trueth in vs. Yea we doe a horrible thing, euen make God himselfe a lier? Either els, if he knew the first Chapter, why did he dissemble this place in it? Or why did he not reconcile it with others, seeing it so manifestly gainsayeth the letter of the others? Hee could not. Or he would not. Therefore cyther way, a false prophet and seducer, euen in the grossest kinde of impudencie. Conferre (beloued reader) the places together, and read the first Epistle of *Iohn*, from the beginning of his quotations, thitherto, or (if thou wilt) vnto the end, and tell me, what spirit was in his eyes, that he could not see the Apostle in the third Chapter, to frame his speech directly against such, as hypocritically professing sayth, gaue freely themselves in the meane

meane time to serue sin, and liue in their olde wickednes. Especially he being (as it were) led by the hand vnto it, not only by the 6. 7. 8. 9. and 10. verses of the first Chapter, but also by the beginning of the second, and all the third. A reason or two among many, shall heere suffice. First, in that he fully acknowledgeth all his faithfull ones to sin. Secondly, in that he promisetht from the Lord pardon vnto vs, when we cōfesse our sinnes. Thirdly, if it happen vs to sin, that we haue Iesus Christ our Aduocat. These reasons proue that the righteous may possibly fall into sin, and yet not to be proued childzen of the deuill thereby: and so consequently, that the Apostle spake not of all manner of sinning in the places E. G. citeth, but only of that which is in a continuall course, and with a whole consent of the heart. Which consequence also may directly be proued, by the reason that hee rendreth, why he that committeth sin, is of the deuill: to wit, Because the deuill sinneth from the beginning. Now his reason is of no force at all, vnlesse there be hereby granted a resemblance, betwixt the deuill and them, in the purpose & proceeding in sin. Which if it be granted, then cannot this be spoken of the regenerate, (who haue the course of sin broken) but only of the vnregenerate, who keepe it whole still: and who professing faith, in an outward shew, are (neuertheless) proued by their daily life, the childzen of the deuill, since they cease not to sin, nor apply not themselves vnto the Commandements of God, which those that are truly bozne of God

Cap. 1. 8.

verse 9.

Cap. 3. 16.

Cap. 3. 8.

verse.8.

Cap. 2.3.

Cap. 3.9.

undoubtedly doe. Neither are wee otherwise taught of our preachers, nor do belicue. (howe soeuer this furie was led by his spirite to write) but according to this doctrine of John, That Christ came to loose the workes of the diuel, in all that be his. And that by this they shall be knowne to be his: euen if they obserue his commandements, (that is, labour and apply them selues with all their strength, to do them) for that it can not possibly be otherwise with them, in that they (if they be his) haue his seede in them, that is, his spirite, which must needs bring forth fruite according to his kinde, & therefore they can no more giue themselves to the seruice of sinne. If this man had bene well catechised himselfe, before he fell to writing, hee would haue bene better acquainted with our profession, then his booke sheweth him (now) to haue bene. For their sakes therefore, that are readie to runne after him in this his rashnesse, whose cases (I protest) I tender with a christian affection, I will stay here a litle while, beseeching them, euen as vpon my knees, to graunt me for a space, their free attention, laying aside (for the time) all partiall affections. God, who in his free mercie, and choosing will in Christ, hath giuen me the effectuall feeling of his fauour, sealed vp in my heart the assurance of his everlasting loue, by his spirite, and hath made me worthis in Christ to fight in his spirituall battaile against sinne, and in such measure to preuaile, as that none liuing can iustly accuse me, of any such sins, as E. G. saith our preachers do
main-

maintaine, euen he (I say) knoweth that in no other respect, but onely in the earnest desire of your saluation, I do beseech you, to returne vnto our Church againe, and to forsake that dangerous way, which that wilfull man hath set you in. For Christs sake, consider whither you are running, and what will be the end of your race. Are you so earnest, because you would come to eternall life? Christ knoweth, my desire is no lesse then yours: and that for this cause, I am readie to lay downe my life at his pleasure: and doe dayly deny my selfe of those thinges, which might bee commodious to my present condition. But (beloued) I dare not goe with you, as you are now bent because not only, danger is in the way, but euen the dwelling of death also, is the end thereof. Which (if your eyes haue not yet beene enlightened to see) consider off now at length, and I will shew it you. First, I perceiue your waie is appointed you ouer the mountaine of fræ will: wherein, because he knew you were subiect to the terrors of wilde beastes, to keepe further his credit with you, he perswadeth you, that you must not account your saluation sure. When, because he saw likewise, that the way was not so smooth and faire, but you should picke your feet often, with the thornes of concupiscence, & raze your clothes with the clay of intemperate affections, he telleth you, those be but veniall sinnes, against which, you haue not grace giuen you of God: so that, it is no matter, if you can escape sinking into the quakemires of grossest sinnes.

Page .21.

In his conference
with M. Whur-
ker.

In the same conference.

a Justification by
faith & works:
in his conference
with M. Egerton

Gal. 2.16.17.
cap. 3.10.18. 23.
cap. 5.2.4.5.6.

Pea the more to dull your understanding, and take away your iudgement, that you should perceine no danger in all the way that you goe, he hath (as I perceiue) giuen you to drinke, that sleepe cup of false perswasion, that the morall law is abrogated, and so purposeth at last to transport you through a thicket of blinde a merites, into which, after you are entred, you shall not be able to discerne far before you, vntil you light on the other side, ere you be ware, vpon the unhappie habitation of death. For he that putteth his workes to his iustification, falleth from Christ, and so is but a dead man. But you will answere (perhaps) that you worthely goe away from our Church, as that, which in no wise, can be the Church of God. seeing such loosenesse of life, is euen spoken for, and maintained by the doctrine of our teachers. E. G. telleth you thus much in deed: but be not led by and by, after euerie word: for I will ioyne with you in this point, that if this one thing, among all his falsehoodes, be true, or stand vpon anie firme probability, I will forthwith claspe hands with you, and receiue all his other opinions. Now I haue already, so farre proued this accusation of his, to be false, as that I haue taken away all the shewes of reasons, he could bring for the same, you haue now heard in the former part of my answers. For the rest, I will render you (here) an account of my faith (so much as concerneth this matter) as I haue learned it, at the feete of those men whom he accuseth. Which, if it be true, good, and leading to saluation, then is their doctrine

doctrine such, E.G. accusation a lye, and therefore you may not refuse to ioyne with vs againe.

I do belieue that Iesus is Christ: that is, the onely and whole^a annointed of the Lorde to bring saluation vnto his people. I do belieue (I say) in this same Iesus, that he is vnto me, that same annointed^b Priest and^c King, which are the two parts of his Mediatorship. The Priesthood of Christ, is the first part of his office, whereby he is appointed in^d al those things, which are appertaining vnto God, so as he can^e wholly saue all those, that come vnto God by him. The effects hereof are two. ^fRedemption and ^gintercession. Redemption is the first effect, whereby he hath wrought for vs, the matter of full deliuerance from all euils, and of a happines farre^h more excellent then the first was. This redemption consisteth in reconciliation and sanctification. Reconciliation is whereby we are deliuered from the curse, andⁱ restored more perfectly into the fauour of God. Whereof commeth, remission of sins, and imputation of righteousness. Remission of sins, is whereby all^k guiltinesse and^l punishment of all sins are remoued from vs, by his^m sufferings. Imputation is whereby in him, through theⁿ imputing of his righteousness vnto vs, we stand iust, and vnbblamable before God. Upon which sure grounds of remission of sins, and imputation of righteousness, are founded the vnmouable fortresses of iustification and adoption. Justification is, whereby we are deliuered from all guiltinesse^o of sinne before God, and accounted^p worthy the

^a Ier. 33. 15. 16
^{cap.} 23. 5. 6. 7.
^{Act.} 3. 20.

^b Psal. 110. 4.
^c Heb. 7. 2. 3.

^d Heb. 5. 1.
^e Cap. 7. 24. 2

^f Gal. 3. 13.
^g Rom. 8. 34
Rom. 5. 24. 25.
Heb. 7. 24.

^h Zach. 9. 12.
Heb. 7. 24. 25.

ⁱ Rom. 5. 10. 11
Eph. 2. 15. 16.
Col. 1. 20. 22.

^k Col. 1. 13. 1.
Heb. 2. 14. 15.
^l 1. 10. 1. 7. 9.
^{cap.} 2. 1. 2.

^m Eph. 2. 15. 16
Eph. 2. 16
Esa. 53. 4. 54
ⁿ Rom. 5. 19.
Ro. 4. 3 5. 6. 8.
25. 24.

^o Rom. 8. 33.
Ro. 5. 7. 12. 1
^p Gal. 4. 6. 7.
Col. 1. 12.

Rom. 8. 15. 17.
Ephc. 2. 19.

q Psal. 89. 33. 34.

r Rom. 8. 28.

s Psal. 8. 7.

t Heb. 1. 14.

Rom. 6. 1. 2. 3. 4.

6. 21.

1. Cor. 1. 30. c.

6. 11.

1. Pet. 1. 24.

v Io. 15. 5. w 16.

and Gal. 1. 20.

Phil. 4. 13. c. 2. 13

Gal. 2. 19. 20.

Rom. 6. c. 8. 10.

x. 10. 3. 9.

Eph. 4. 15. 16.

a Luke. 3. 8.

b Luke. 3. 3.

2. Cor. 7. 10.

11. 12.

the merite of righteousness. Adoption is whereby we are accounted the sonnes of God & heires with Christ. By this we haue two speciall benefits. The first, that euen al afflictions, crosses, and whatsoeuer men call punishments, (which in deed are ^q but fatherly chastisements vnto vs) shall all turn to the ^r best and for our profit. The second benefit is, that al the ^s creatures are made subiect to our rule, the Angels excepted, which do also here ^t minister vnto our health and good. Thus much of reconciliation, being the first part of our redemption. The second is sanctification, whereby we are deliuered from the tirrannie of sinne, into the libertie of righteousness, and therein walke perpetually, receiuing from Christ, dayly new ^v encreases thereunto. This consisteth of mortifying sinne, and rising vp vnto righteousness. Mortification is, whereby sinne is continuallie slaine, that is, more and more broken out, buried and consumed. Rising vp to righteousness is, whereby a holinesse, really inherant, being begunne in vs, is continuallie encreased. And these partes of sanctification, hauing reference to the soule, are the same which we call true repentance, but in respect of the actions of the bodie, exprelling them, they are the frutes ^a of repentance, such as are the sundrie partes of obedience. Now true repentance is ^b a continuall renewing of all the faculties of the minde, from euil vnto good. The beginning of this, is sorrow according vnto God: (which as the Apostle saith, in the place last quoted, bringeth forth repentance vnto saluation) and the compa-

companion of this repentance, is spiritual war,
or fight: which is that fight of the mind, as it is
renewed against concupiscence, the diuel, the
world, and their temptations: whereby it com-
meth to passe, that their lustes are not fulfilled.
Hetherto of redemptiō, the first effect of Christs
Priesthood. Intercession is the second effect of
his Priesthood, by the which Christ maketh all
our obedience, being of it selfe vnperfect, and de-
filed with the flesh, to be acceptable vnto God,
through the merite of his death, and obedience.
In this effect moreover, we do consider the acti-
on of his diuinitie, and of his humanitie. The ac-
tion of his diuinitie is two fold: first, that by his
spirite, he might support our weaknesse, and in
our prayers, (when as we know not what to
pray as we ought) might entreat for vs, with
sighes that can not be expressed, that is, might
prompt vs inwardly, in our hart, according
vnto God. The second is, whereby hee be-
ing the searcher of our heart, knoweth the mea-
ning of the spirite, like as he doth the imperfecti-
ons and defilements of the flesh. The action of
his humanitie herein, is, to be touched with the
feeling of our infirmities, & for the same, to ap-
ply by his spirite, the merite of his death and o-
bedience, whereby so, taking away iniquitie, he
maketh our obedience accepted. Hetherto I haue
declared how I belicue in Christ, concerning
his Priesthood, insomuch as pertaineth to the
present occasion: now, as concerning his kingly
office, measured by the same consideration. His
kingly office is the second part of his Media-
to; ship

Rom. 7. 17. 20.
21. &c.
Eph. 6. 11. 12. 13.

Gal. 5. 16. 17.
Rom. 6. 12. and
the places last
before.

c Mal. 3. 2. 3.
Rom. 12. 1.
1. Pet. 2. 5.
Heb. 4. 16.

Rom. 8. 26. 27.

d Heb. 4. 15. 16.
c. 7. 25. 26. 27.
Exod. 28. 38.

c Eph. 9. 6. 7.
Zac. 12. 13.

f psal. 2. 6. 7. &c
Ephes. 1. 22. 23.

g Eph. 4. 11. 12.
13.

h Act. 2. 29.
1. Cor. 7. 14.

i 1. Cor. 12. 13.

k The 5. of Ro.
ve. 12. 15. 16. 17.
18. 19. with the
9. of Rom. from
the 6. to the 24.

l 1. Cor. 2.
Ephes. 4. 12.

to ship, whereby he applying vnto his elect the effects of his Priesthood, both spiritually & gouerne his Church, to the destruction of all his enemies, and to the perfect glory of all his childre. The partes hereof are, his spiritual administratiō in this world, & the last iudgement. His spiritual administratiō in this world is, for the gathering together of his Church, & preservation thereof, vnto the last iudgement. This spiritual administration consisteth of an inward working, & an outward diuine gouerning: (whereof this place requireth no further speech) the inward working or operatiō, is that part of administration, which is in the efficacie of the spirite, working inwardlie by the outward meanes of diuine pollicie, as preaching of the worde, ministratiō of Sacraments, &c. also this same inward operation is twofold: as tending to the fulfilling of the decreē of election or reprobation: both which againe are diuerse in infants, and elder persons. In infants, I vnderstand the operation after this sorte, when as outwardlie, that is as pertaining to the iudgement of the Church, they are holie, through the grace of the couenant, whereinto they are entred. And of these, so manie as are elect of God, are after a secret and vspeakable maner, grafted into Christ, by the spirite of God. The Reprobate of them, are for the guiltinesse of their natiue & originall sinne, cast off for euer, being left vnto them selues. Now in the elder sorte, the inward operation is their vocation or calling. Vocation is that whereby men are gathered vnto the Church. This is accompanied with distributi-

on of gifts, and the keeping and encreasing of them. But this vocation we find to be twofold: one common to euerie sorte, wherein both ^m reprobate and elect, are brought, as if they were a brotherhood, to one outward societie of a church. But the other is the proper calling of the elect, ⁿ wherby they are brought vnto election. Election is a ^o seperation of them from the world, to be citizens together in Christ, and of the household of God. Their proper gifts are, faith vnfained, and the fruites of faith. Faith vnfained is a faith, whose facultie is altogether a ^p supernaturall efficacie, put into the heart, to the apprehending of Christ & the promise extant in him. The proper action hereof, (as *Paul* speaketh 1. Thes. 1.3. the worke of it) is to take ^q hold of Christ, and to receiue him applyed vnto vs: whereby he not onely dwelleth in our heartes, as it is in Ephes. 3. 17. but is also put vpon vs, as a woorthie clothing, like as the Apostle speaketh Gal. 3. 27. The fruites of this faith are those, which ^r Christ worketh in his elect, dwelling in them by faith. The chiefe heades of which are, ^s reconciliation, and sanctification, and so the fruites that respect or follow either of them. Fruites respecting reconciliation are the fruites of the spirite, which spring from the certaine applying of the same reconciliation. And those are either respecting iustification, or adoption. Those of iustification, are such as like verie effects of a true cause, so do they declare the same iustification (for certaine) to be applyed vnto vs: such as are they, which of the ^t Apostle are set downe in their

m Mat. 23. 47.
Ephes. 1. 19.

n 2. Th. 1. 13. 14.
Ro. 8. 38. & the
places before.
o Eph. before.
& 17. ver.
Ion. 15. 19.

p Col. 2. 12. 6.
1. Thes. 1. 3. with
Eph. 3. 17. 20.
cap. 2. 8.

q Ioh. 6. 29. 35.
47. 50. 53. 54.

r Gal. 2. 23.
Ephes. 3. 17. 18

s Rom. 5. 1. 2. 3. w
20. 21. verses.
Rom. 6. 1. 2. 3.
Rom. 8. 1. 2. 3. 4.
Rom. 12. 1.
Gal. 2. 6. 7. 8.
9. 10. 13. 14. 15.
16. 18. 19. 20. 21.
Col. 2. 12. 13. 14.
15. 16. 17.

t Ro. 5. 1. 2. 3. 4
5. 6.

their order: namely, an entrance into the fa-
uor wherein we stand. The loue of God to-
warde vs poured out in our heartes, that is,
by the excellent working of the holie Ghost, ple-
tissfully imprinted in the sense of our soule. The
peace of our conscience before God, spiritu-
all gladnesse, and glorying in these benefits,
Now the fruites respecting adoption, are those
which do^v confirme the same yet more certaine-
ly vnto vs. To wit, the² spirite of Adoption, &
hope. The spirite of adoption (which is here a
figuratiue speech, the cause being put for the ef-
fect) is that working of the spirite of Christ,
which² witnesseth vnto our spirite that we are
the sonnes of God. Wherehence ariseth that
boldnesse, that we^b call God our father. And
haue the^c certaintie of the inheritance, so as
with a pledge, or earnest pennie, confirmed vnto
vs here, till we be brought to the full libertie, to
the prayse of his glorie. Hope which is the other
fruite respecting adoption, is whereby from the
certaintie of faith, we^d expect with patience, all
those thinges which are to be fulfilled. This pa-
tience or waiting is, the^e waiting of the settled
or quieted soule, for the full redemption from all
euils, which redemption also I haue largelier
spoken of heretofore. In this order are the fruits
respecting reconciliation. Those that respect our
sanctification is the gift of right repentance^f in-
fused in our heartes by faith, where the right
season of the practising faculties of holie life, spe-
ciallie towarde God and men, is called^g cha-
ritie, by a figuratiue phrase, ascribing the whole
vnto

v Gal. 4. 6.

2. Cor. 1. 21.

x Ibid. & Ro. 8.

23. 24.

Eph. 1. 13. 14.

a Rom. 8. 15. 16.

b Ver. 15.

c Ver. 33. 38.

2. Cor. 1. 22.

Eph. 1. 14.

d Rom. 8. 25.

1. Thes. 1. 3. 10.

Col. 1. 5. 23.

e Rom. 8. 25.

1. Thes. 1. 3.

Luke. 8. 15.

& 11. 19.

Col. 1. 11.

Heb. 10. 32. 34.

36.

f Ad. 15. 19.

g 1. Cor. 3. 1. 2.

1.

3. 14.

unto a part. And the action of this lone is, a^h la-
bozing in euery good worke. Which I beleue,
euery Chzistian man, so far forth as his life is
lent vnto him, isⁱ bound vnto, not that good
worke are anie causes of righteousness, (for the
Apostle flatly calleth them the^k frutes of righ-
teousnesse) no; yet that wee can deserue any
thing by them, as the filthie Papist speaketh:
but for others, most excellent and necessarie v-
ses, which the holy Ghost setteth down vnto vs
in sundry places, and that both in regard of God
and of man. Of God, in shewing forth hisⁱ ver-
tuous power thereby, to the^m prayse and glorie
of his holy name. In regard of man, according
to the saying of James, 2. 18. Shew mee thy
faith by thy workes. Which this way haue
vse both in respect of our selues, and of others.
For to our selues they bring a double benefit:
for the present life: inⁿ getting a good testimo-
nie and approbation of others that feare y^e Lord:
and in^o assuring more and more our owne con-
sciences of the certaintie of our election. Also to-
wardes other men our good workes haue notable
vse: whether they be now of the number of the
faithful congregation with vs, or els euen with-
out the same. Of those that are within the
Church they bee beneficiall both to the weake
and the strong: to the weake, to confirme
and^p build them by more. To the strong,
in reioycing them and^q gladding of their
heartes. And as for those that are without, this
our holie conuersation shall either^r win them,
if they pertaine to the Lords election, being (as

it

h 1. The. 1. 3.
Heb. 6. 10.
Col. 1. 10.

i 2. Pet. 1. 3. 4. 5.
6. 7. 8. 9.
12. 12. 14.
17. 16.
k Phil. 1. 11.

l 1. Pet. 2. 9.
m Ioh. 15. 8.
Phil. 1. 11.
Mat. 5. 19.

n 3. Io. 3.
Iam. 2. 21. 22.
24. 25.
o 2. Pet. 1. 10.

p Roin. 14. 19.
c. 15. 2.
q Phil. 4. 1. 10.
2. Ioh. 4.
Phil. 3. 16.
r 2. Pet. 2. 12.

1. Pet. 3. 15.

1. Pet. 3. 16.]

it were) a hand of conduct vnto them, in the day of their visitation, to bring them to the Gospel of Christ) or els^s stop their mouthes, so, as they hauing no iust occasion, by vs, to blaspheme the trueth, may be also^s ashamed when they come to speak euil of our professiō. Thus (I hope) your consciences beare me witnesse, that I soundly belieue in Christ both touching his priestly and kingly office, and haue good woakes in pretious account, in their proper place : yet had I neuer other teachers for the matter, then such as that wilfull man, whom you would follow, hath condemned, and by writing, laboured to make odious both to friends and enemies. So that it is more then probable, that the cause of the poyson which he speaketh of euery where so virulently, is not at all in our teachers, but in such vncircumcised hearers as *E. G.* was: who for lacke of an vnderstanding heart and humble spirite, turned that into benome, which another man receiueh the permanent foode of life by. Neither is it maruel, that one and the same cause should haue so contrarie effectes, through the onely diuersitie of the subiects, or matters whercon it woeketh, for nothing is more common in the whole course of nature. Let the sunne be an example for all : which by one and the same shine of his beames, doth not onely soften the ware & harden the claye, but also most comfortably further the sprout of the fruites of the earth, and yet horribly encreaseh putrefaction in all other thinges, that haue not the seed of life in them. His next diuision, framed against this doctrine

[that

[that the holy Ghost meaneth him, to be the seru-
ant of sinne and of the diuel, who willingly with delighe
committeth sin, not misliking it, nor strining against
it] partly is answered, (as his place of Peter)
the rest is not woorthie a word of answer, in re-
gard of the matter, being nothing but a heape of
frivolous words, either quite from the question,
or els absurdly begging the question. Onely for
the simpler sort, I will take some occasions that
it offreth me, to laye abroad some pointes which
(perhaps) the Reader might wish to be instruc-
ted in, for the further clearing of the controuer-
sie. First for the doctrine (which hee putteth
downe, with that poplomous title, according to
his accustomed lewdnesse) I graunt it to bee
ours: so it be rightly vnderstood. Namely, that
by the words, [misliking] and [strining] be not
vnderstood cuerie light pricke, or remosse of con-
science, (which euen the wicked haue, not by co-
trarie affection of their will, (for they sinne with
all their heart) but by the contradiction of their
iudgement, which they haue by the light of na-
ture, whereby they can inwardly^b controll
themselues, in committing the grosser sins) but
an unfained^c hatred and detestation of sinne,
which the loue of God hath wrought in our
heartes, whereby groweth that warre and spi-
rituall battaile, which Paule speaketh off, and
which none but the children of God haue in
them. As for his impudent insinuation which
in every place he offreth, (as though we exemp-
ted grosse continuing sinners, according to his
diuelish accusation, euen such as make but an
hipocritical

^a I. Pet. 4. 3. 4.

^b Rom. 2. 14. 15.

^c Psal. 97. 10.

Psal. 115. 104. 112.

Rom. 7. 15.

hipocritical profession of religion, from the number of the seruants of sinne, and of the diuel) I will answere it no more , supposing his body both now blush alreadie thereat. But some will aske, if the regenerate man do so hate sinne as I haue declared, how it cometh to passe, that he can fall into sinne at anie time. I answere, that it falleth out by reason of the viregenerate condition that is in him: sith (as I haue abundantly proued) our inherent righteousness is, in this life, but begone in vs . And when I speake of a beginning of inherent righteousness, I meane such a beginning, as hath a dayly proceeding & encrease, euen as it is saide , from strength to strength. Which whosoever seeth not in him selfe in some answerable measure, to his graces receiued (I except onely the afflicted conscience, during the tyme of affliction) let him not flatter him selfe , he is not yet in the state of the childe of God. And in this crating of holie life , our preachers are so farre from being behind E. G. that he is not woorthie to be named the same day they are. For he reckoneth it sufficient, or to be out of the compasse of daunger , if we be able to abstaine from such grosse sins as hee babbleth off in euerie place , as though there were no other sins to be spoken off els. But they make (in comparision) small reckoning of him , that hath but so farre preuailed: (for manie ciuile men, for other respects then the reuerend loue of God, are scene to abstaine from those sinnes) therefore do they also, with all instancie, protest vnto vs, that we must resist euen the first motions of sin,

and

and goe into the field with our affections euerie day. And when they acknowledge the life of the regenerate, not to bee without sinne, they speake not that, either to deny good works, or that they thinke not the good workes of regenerate men to be pleasing vnto god (wherby to dull our better and weaken our members to labour after them) but only to stoppe the way of presumption against vs, and to make vs vnderstand and see, our vncleannes and impuritie: to the perceauing wherreeof we are blockish, and moze then blynd. Herehence another question seemeth to rise: namely whether the regenerate man can possibly fall into anie of the grosser sins. In a word, the examples of Dauid and Peter do answere yea. The euidence of which examples E. G. seeing so full against him, deuised this most vnlearned and prophane shift to auoid it: to wit, that when such are ouercome of their corruption, and so commit such sinnes, they are destitute of the spirite of Christ, and loose the grace of Gods children, or of their new birth and regeneration, vntil it be renewed againe in them by repentance. This is that monster of often regeneration, which he made shew off befoze in his second diuision. An egge berie worthie the crow that laied it. But let vs see, what he can say for it, why we should suffer it to be hatched. Peters example he subtilly ouerslippeth. But Dauid (he saith) did therefore praye diligently when he was ouercome of murder and adulterie, that God would renew a right spirite in him, or giue vnto him a new, a right spirite, & that he would not take his hoke spirite from him:

to wit, as he did, for the time hee was overcome of those two horrible finnes. And further he saith, also he prayed that God would giue vnto him a new and cleane heart, whereby we vnderstand, that for the time, the grace of his new birth was lost, and the image of God was wholly defaced in him. A heauie iudgement, that you had no better vnderstanding. How grossly he abuseth here the text, with his filthy glosses, I hope there is none, that either reading or hearing the text, will not espy it. For whereas Dauid prayeth God to renew a right or (as the chiefest translate) a firme spirit in him, it is manifest he prayeth not there, for the spirit of God: first, because in the next verse following, he maketh petition concerning the holie Ghost. Secondly the context and epithete leaue, that Dauid by these wordes, required one speciall effect of the spirit, to be wrought in his minde, namely, of strength & firmittie, to be stedfast in the obedience of the Lord hereafter. The context I say sheweth it: for the words are these: Create in me (O God) a cleane heart, or (as some translate) a cleane mind, and renew a firme spirit within me. Nothing is more suitable, then when as the affections are cleansed afresh, that in the next worke, stabilitie and constancie be added vnto them. But if there were no more, saue onely the nature of the word [renew,] it were enough to conuince this frenchie of often regeneration: for that argueth, that Dauid prayed not for y thing, that hee was absolutely without. The like shame receiueth his cause, in the next verse: Cast me not from thy presence, and take not away thy holyspi-

Psa. 51.

Ysa. 12.

rite from me. David saw his offence so great,
and so felt the terror of Gods displeasure in his
conscience, that he was well-nere the dore of de-
spaire, knowing that his sins had deserved, that
God should utterlie withdraw his spirite from
him. Whereupon yet he cryeth vnto him, that
he would not: and therefore, he that is in his
wits, must needs conclude, that it was not. Last-
ly, whereas vpon this petition [Create in me a
cleane heart] E. G. gathereth, that therefore the
grace of his new birth was lost, & the image of God
wholly defaced in David, it must needs be that the
spirite of slumber had oppressed him. For who
prayeth not for this vnto God, euerie day? And
although David had vnderstanding of a greater
foulenes hereby, then euerie man ordinarily in
prayer hath, you see that is nothing to warrant
this conclusion, which standeth only vpon y^e false
principle, *he that hath not a cleane heart, is not re-
generate.* Thus first you see, E. G. can shew no
good reason, why his monster of often regene-
ration should be suffered to liue. Now will
I, on the other side (by the grace of God) proue,
that it ought of right, to dye. First, I reason thus
against it. Whosoever hath one continuall abi-
ding of y^e spirit of God in him, hath also one cōti-
nual state of his regeneratio, but y^e child of God
hath one cōtinual abiding of the spirit of God in
him, (as is manifest in this example of David)
therefore he doth neuer any more become unre-
generate. Secōdly, they that haue both their en-
trance, & their standing by mere grace, cannot be
excluded by works, but y^e regenerate haue both
their^a entring & standing in that state by mere

a Rom. 5, 21

Heb. 10. 26.

grace, therefore their fallings do not vnregenerate them. Thirdly, he that once falleth away after he is enlightned can no moze be restored: the reason is, because there is no moze sacrifice for sin, whereby he should be restored: but, *E. G.* graunteth that the grace of the new birth may be lost, and the image of God wholly defaced for a time, which is all one with falling away: it should follow therefore, that such can no moze be restored by repentance. Which inconuenience I earnestly request this mans followers to marke. Lastly, the baptisme of water, is an argument y our regeneratiō is but once wrought in vs: for therefore also is it (being the signe) but once to be added vnto vs. Whereas, if regeneration were to be twise or thise repeated, and wrought in vs, then also the same baptisme must as oft be repeated and receiued of vs. Thus then we see, the trueth is, that regeneration once wrought in vs by the holic Ghost, is also continually preserved in vs by the same, vnto the end. And that this mans doctrine of often regenerating is false, absurd, and extremely dangerous: and therefore such a monster, as all the louers of trueth, ought of duetic vnto God, laye violent handes thereon, that it may not liue. Like as he that hath once lost his way, is readier (for the most part) to wander still from it, then to hit vpon the right path againe: so in like manner, fared it with *E. G.* who hauing runne into the error of often regeneration, laboureth next to establish it, with putting cleane out the spirite of Christ, in him that was once regenerate. And there

therefore now he saith: It is manifest in the word
of God, that if we be not stirred up to take heed, we
may quench, & so put cleane out the spirit of Christ,
we may fall away from the grace of God, we may de-
stroy the temple of God, we may be broken off from
the vine Christ Iesus &c. First let the Reader
note, that the question here, differeth nothing in
effect from the last before handled. Which was,
That the regenerate might fall from his state
of regeneration for a time: and so implied an
often regeneration in the saints. Which having
now (by the grace of God) with sound & cleare
arguments, sufficiently overthrowne, the force
likewise of this must needs bee fallen together
with it. So as there onely remaineth, that we
examine these places of scripture, and satisfie the
Reader in those thinges, wherein they seeme to
make shew of doubtfulness unto him. It is wri-
ten 1. Thes. 5. 19. Quench not the spirit, &
Heb. 12. 15. Beware that none of you fall a-
way from the grace of God. Again, 1. Cor. 3.
17. If anie man destroy the temple of God,
him will God destroy, and cap. 6. 15. Shall I
take the members of Christ and make them
the members of an harlot? also Ioh. 15. 4. A-
bide in me & I in you, as the braunch can not
bring forth fruite of it selfe, vnlesse it abide in
the vine, so neither can you, vnlesse you abide
in me. Lastly, in the 5. of Mat. & 13. verse: If
the salt haue lost his saltnesse, &c. The conclu-
sion E. G. maketh out of these places is, There-
fore all these thinges may come vpon vs, to wit, we
may quench the spirit, fall fro the grace of God, &c.

Which conclusion (I hope) shall only shew this by and by, that this man was very wittie to be-
 guile him selfe. But first we might lawfullie
 diminish the number of his places: for the first
 place of the Corinthi, if it be translated destroy
 the temple of God, the word [destroy] is to be
 understood as an ecclesiastical speech, comprehen-
 ding the end of a carnall kind of preaching the
 Gospel: not that *Paul* spake there, of any art,
 that simply had the force to destroy the temple of
 God in his children, but onely in respect of it
 owne nature (in which consideration, euery
 wicked course in the Church of God tendeth so
 much as it may, to the destruction of the whole:
 but God byholdeeth it in Saints with his owne
 hand) and therefore *Paul* threateneth destruction
 to those that should offer such an occasion. And
 according to this sense of the place, the best inter-
 preters translate it, corrupting or defiling the
 temple of God: which (it seemeth) many concei-
 ued Corinthians, as much as in them laye, by
 their carnall eloquence dayly brought to passe.
 Thus if *E. G.* be granted but the true sense of
 this place, he can conclude nothing for his owne
 purpose by it. for his question is, of the depri-
 uing of our selues of the true grace of God recei-
 ued, and this place speaketh but of giuing occa-
 sion to corrupt others. But admit this place goe
 for his purpose, let vs likewise receiue al the rest
 of his word, without examination, and frame
 his argument thus in his forme: *Whatsoeuer the
 scriptures disuadeth vs, that may we fall into, but
 they disuade vs from the euil here specified, therefore*

We may fall into them. I answered he must understand by the word [we] a whole congregatio generally professing the gospel, such as were those to whom the Apostle wrote. And such a one (I say) doth consist of two kinds of men, which are called in the scriptures sanctified, iustificed, and elect. The first kinde, are in deed and truly, such before God, & in his holy presence, to wit, those whom he hath chosen in Christ, according to his everlasting purpose, and in which, he hath not onely wrought an understanding of the truth, but also (and w) seasoned their hartes, with the spirit of regeneration. Of this sort the 8. Rom. entreateth And these are properly the Church of God. And for this number sake, the rest which are in the Church, as tares in the corne, are improperly and by a figure of the whole for a part, termed by the name and title of sanctified and iustificed ones. This is plaine by the Israelites, which though in deed, and in the sight of God, they were not all his people of God, yet we know, that all of them bare the name of the people of God. So Paul calleth all the Church of the Corinthians, sanctified ones. So Peter calleth all those to whom he writeth, A holie people, and an elect generatio. So Paul calleth all the Romanes, Saints. Again, of these that beare a name with the best are two sortes. One which hold not Christ our true righteousness & sanctification, in their heart, apprehended by a true & lively faith, & yet haue him not onely in tongue and outward profession, but are besides enlightened by the spirit of God, in their understanding,

1 Cor. 1. 2.

1 Pet. 2. 9.

Rom. 1. 7.

¶ Heb. 10. 29.
1 Pet. 2. 21.

b Heb. 6. 4. 5.
Mar. 6. 26.
c Gal. 4. 15.

Ioh. 4. 22.

Mat. 13. 12.

and their iudgement so formed, as that in some sorte, they ^a shew a kind of liking to reforme them selues, as if they were made partakers of the spirit of Christ, whiles that partly in wordes, partly in deedes, they will after a maner glorify God, shew ^b a certaine delight in the exercises of religion, with zeale and feare, and ^c reuerence towards the Ministers. But for all that, the seede taketh no roote in their heart, neither doth the spirit set any new season vpon their affections: so that they are in trueth, before the Lorde, that seeth the heart, vni regenerate still, what account soeuer they carry among men, or in the Church of God here militant. The other sort of Hypocrites, attaine not so far, as to haue knowledge, and reformation in iudgement, much lesse to reforme themselves, or shew anie zeale or feare of God, but onely content to accompanie the Church in the outward profession of Christ, and seruices of religion, according to that our saviour saide to the Samaritan woman: you worship you know not what. Notwithstanding because this confession of Christ, is vnto the Church an outward testimonie of some inward regeneration, (vntil there breake out of them, some manifest stubborneesse, or open impietie) they are reputed with the rest, regenerate, iustified, and sanctified. Now of these two, there is no doubt, but that the dangers which the scripture admonisheth of, may simply fall vpon them: and they become bereaued euen of that they seemed to haue: according to those wordes of Christ: from him that hath not, euen that which he hath

hath shalbe taken away. Also as cōcerning the truly regenerate, I grant, that in respect of their own strength, they may fall away, so would I haue saide (if a certain measure or maner might haue been admitted) that they may quench the spirit, but to put it cleane out, or quite to fall away, is not in their power to will, much lesse to doe. For their standing is not of themselves, but of the Lorde, not by their will, but by his grace, neither is founded vpon the sand of their strength, but vpon the rocke of his assured promise. Yet cannot hereence bee concluded that then such admonition should bee giuen in vaine of the Apostle: for as the reprobate were thereby left vnercusable, so the elect were both stirred vp to a greater alacritie and circumspectnes, (seeing the perill set before them and their own weaknes pointed at) as also gratically exercised of the Lord, to worke together with him, in the finishing of our faith and saluation. Example hereof for our slender capacitie may bee this. A father setteth his yong sonne on horse-back, and stayeth him thercon with his hande, that he shall not fall: yet while the horse goeth, he saith vnto him, hold fast (my childe) hold fast for falling: although (I saie) the securitie of the childe rest in the fathers holding, (himself being euer ready to slip of, either on one side or other, not willingly, but through his weaknes) yet his admonitions are not in vaine, for they still stir vp the childes desire, and cause a further care of better practise. And this is a full answer, not onlie to these places of scripture, but likewise to

2 Iud. 3.
phil. 2. 13.

all others of like nature, that can be brought for this purpose : namely to the 11. of Rom. v. 20. which he alledgeth in the 9. diuision, and the 18. of Ezech. v. 24. with all the rest that follow , to proue (if his astonished senses had not failed him) That the holie Ghost doeth nowhere teach, the truly sanctified ones to perseuere in that estate vnto the end. For in all those his testimonies & examples like as in these before, he either by grosse unskillfulness, or singuler maliciousnes, seduceth his reader, with sophisticall deceits : as in the petition of the principle, both here and throughout his booke, taking it still for granted, that we hold presumptuous sinners for elect and sanctified : which is the chiefe thing he should haue proued. Also taking wordes in one signification which haue diuers, as where men are called iust & sanctified, that indeed are not so : and again, taking things as spoken simply, which are but in part, and in some respect, as where the Corinthians are feared to bee corrupted from the simplicitie that is in Christ, and the Galatians seduced, he vnderstandeth them to be simply and altogether corrupted and seduced, which cannot be said of the truly regenerate, but hath only place in the hypocrites and reprobate. Which because E. G. so proudly hath denied to bee the doctrine of the holie Ghost, let vs adde yet more arguments vnto those against often regeneration, that this trueth may plentifully appeare, to haue a surer foundation in the scriptures, then that all the hereticall spirits in the worlde can preuaile against it. And first of these, which he (after his

mad

mad manner,) putteth down for our proofes, nei-
ther quoting place, nor naming his authour, I
will make some (by Gods helpe) to here for his
handling. First, none that are Churchees sheepe
can fall away, *Jo. 10. 28.* All that are truly sanc-
tified are Churchees sheepe, as appeareth by that
whole Chapter: therefore none that are truelie
sanctified can fall away. E. G. staggering at the
blow, knew not what to saie to the argument of
the place, but hunted for his answer in y^e verse
going before it, where it is read: My sheepe
heare my voice, & I acknowledge them, and
they follow me. And what of this? Here (saith
he) it is manifest, that Christ hath elect and chosen,
only such to be his sheepe, which heare his voice, and
obey his word, and so follow Christ in their lues and
conuersations.

First it is false and popish doctrine, to make
obedience aue cause of our election, when as
Christ plainly sheweth, their hearing & follow-
ing of him, to be signes of their election, putting
the only cause of it, in his fathers gift, in the 29.
verse. When also a child may see, this is nothing
to the question: for wee enquire not of the cau-
ses, but of the certaintie of our election. The la-
ter part of his answer is in these words: *When
as therefore we doo heare the voice of Christ and fol-
low him, then may we be sure that wee are his chosen
sheepe, which can neuer bee plucked out of his hand,
nor perish, but that wee shall haue eternall life. But
when as we refuse to heare his voice and will not fol-
low him, but our owne fancies and euill lusts, then
may we be sure, that we are not his chosen sheepe.*

Wolw

How this agreeth with the former part of his answer, I refer it to the reader, and what his crasse head here ran vpon, I will not determine. Only this sufficeth, he granteth in these wordes, an euermlasting certaintie of the state of those that are Christes chosen shep, therefore he granteth the argument of the place, and so consequently the question. Thus the Lord can make the enemies of his trueth to wound themselves. Another of the places hee bringeth, I acknowledge, which is this: The gifts and callings of God are without repentance. His answer to this, is, That it was written to proue, that though the Iewes were reiected and reprobated for a time, yet at the last they should bee conuerted vnto Christ, because God had from the beginning chosen them, for their fathers sakes.

A lier is best knowne by his chistling: and it is their propertie, if they can possibly auoide it by circumstances, they will neuer speake directly to the purpose, as knowing they shal then be taken tardie. So E. G. being pressed with the place aforesaid, telleth vs a tale of the versegoying before it in the text, that of the Iewes shall also some be saued, because they were chosen for their fathers: and so cunningly passeth ouer the proue of that reason, which the Apostle yeldeth, and which was now the question. For the Apostle hauing rendred this reason, why of y Iewes there should be saued, to wit, because there was of them elected for their fathers sakes: hee saue this needed further proue: seeing men might think, their election to be a matter of nothing, to them

Rom. 11. 29.

serc 28.

them that folowed not the footsteps of their god-
lie fathers. Therefore in the 29. verse, he confir-
meth his former reason, by this vniuersall and
perpetuall principle, For the gifts and calling
of God are such, as he cannot repent him of.
As though he should haue answered the former
obiectiō in mens minds, on this sort: The gifts
of God (in the 9. Ch. 4. v.) and his calling, wher-
by he toke vnto him this nation, for his people
in times past, are not the gifts and calling of a
man, who is apt to repent him of his facts, but
they are of God who cannot be changed, and is
subiect to no repentance: whereupon it followe-
ed, that their election stood certaine and could
not be disanulled by anie meanes. Yet E. G. who
presumed so much of his quicke sight, that hee
durst set downe these points, and interprete di-
uers scriptures, contrarie to the receiued iudge-
ment, and sense of the whole Church of GOD,
was so blinde, in espying the consequence of this
place, that he asketh, how this doeth prooue,
that he can neuer fall away from God, that is
once truely called and sanctified.

Certainly hee shall neuer indge colours for
me, that is not able to discerne one inch before
his eyes. But lest he haue left any, as dim eide
as himselfe behinde him, I will lend them these
spectacles, to make the letters greater: What-
soeuer is done not to be repented of, for abideth
euer vnremoueably, but the gifts that God gi-
ueth, and the calling wherewith he calleth his,
are done, not to be repented of, therefore they a-
bide for euer vnremoueably. And so consequent-

ly there is no breaking of anie more. The parts are plaine, and the argument (I doubt not to a-
uouch it against anie heretike) inuincible. Now
to these arguments I wil adde two or three mo,
not as my store: (so: I protest I could fill a tuit
treatise with the proofes for this purpose) nor yet
as a thing verie needfull (considering what hath
been said:) But for the desire I haue, to satisfie
all such, as are not wilfully bent to contention.
E. G. hath granted before, *I* hat they are certai-
ly *Christes* chosen sheepe, which heare his voice and
follow him. Now we take all the truly sanctifi-
ed to be such, therefore those whom we vnderstand
here for truly sanctified are all one with those,
E. G. accounteth the chosen sheep of *Christ*. Here
vpon let this be the third argument, for the per-
seuerance of the saints. They that cannot be se-
duced, cannot fall away, but the elect cannot be
seduced: (if the word of *Christ* may bee taken,
24. *Math.* 24. verse) therefore the elect cannot
fall away. 4. *Christ* saith, 4. *Io.* 14. verse, Who-
soeuer shall drink of the water that I wil giue
him, he shall not thirst for euer, but that same
water which I will giue him, shall become in
him a fountaine of water, (springing vnto e-
ternall life. Now what hee vnderstood by that
water, is explained in the 7. of *John.* 39. verse:
where it is said to be the spirite, which *Christ*
wold giue those that beleueed in him. Where-
hence I reason thus: Whosoever haue the holy
Ghost promised to abide in them for euer, shall
neuer fall away, but all that truly beleue in
Christ haue this promise: therefore they shall ne-

uer fall away, and so consequently the state of the saints is vncchangeable. 5. That blasphemous absurditie which befoze hee foolishly charged our doctrine withall, touching the inward man of the regenerate, shall most necessarily bee found the consequence of this his frensie. For if the spirit of God may bee cleane put out in the saints, as he most grossly granteth, how can it be enoyded, but that he maketh the deuill mightier then God himselfe? Christ indeed, is that strong man that many times, that is, in all that are ordained to life, entreth by force, and driueth Satan out of his kingdom. And although Satan also cease not to assault the Cities of Christ, that is, the saints in whō Christ dwelleth by his spirit, yea & to batter some pinnacles or towers of the same, yet that hee should be able to take the spoile of it, so cast out Christ the king, and raigñ himself in his stead, is abhominable to be thought and ouermatcheth in measure, the greatest blasphemie of the Papists. 6. The golden chaine of so sure a making, as the linkes can neuer be sundred, in 8. Rom. 29. 30. verses, warranteth vndoubtedly this doctrine vnto vs, with that iustification the lowest linke, by the order of working is indissolubly coupled with glorification, the highest linke, for the assurance of possession. To conclude, what is more firme, or can giue greater securitie for the possession of anie couenant, then doth the receiuing of an earnest pennie, by on the same? Doubtles, he that receiueh it, reckoneth himselfe as sure of his bargaine, as if hee now enoyed it: and he that giueh it, goeth not
again

Mat. 12. 29

Ephes. 1. 13, 14.
c. 4. 30.

againē from that he hath said. If the case bee so with men, (who haue no faith or credence in their word, if they be compared with the euēlasting truth himselſe) then how much more is the perseuerance of the Saints, euē to the possēssion of the euēlasting inheritance, certain and sure vnto them, seeing God (that cannot be chāged) hath giuen them the holie Ghost in their hartes, not only for a seale, but for an earnest penny to abide with them, till the day of their full redemption and libertie? Thus (I hope) this cause shall need litle labour of me hereafter.

From hence *E. G.* ascendeth to the high place of predestination, & there taketh vpon him, like a wanton childe, more cockedly, then with any modellie can be declared. For, besides the generall view of the glorious buildings, coming to the marble of Gods vnchangeable counsell, and reading the writing of his secret decreē, he first insolently condemneth the iudgement euē of the chiefest of al such, as God hath hitherto giuen vnto his Church, to be interpreters of his reuealed will, and next that, presumptuously setteth forth himself, to be the only true expounder of the same. And thus he babbleth: *First*, God hath from the beginning purposed, appointed, elected and chosen in Christ, such onely to bee in the state of saluation, the children of God, and heires of euēlasting life, which are in the state of true repentance and amendment of life, holie and blamelesse before God, in loue and charitie, and so made according to the likenes and Image of Christ. *Secondly*, God hath from the beginning, purposed, appointed, predestinate, elect,

elect, and chosen all such to bee condemned to eternall death, which are not in that state of true repentance and amendment of life. Whereupon (saith hee) it must needs follow, that Dauid a murtherer and an adulterer was elect and predestinate of God from the beginning, to be the seruant of sin, the child of the deuill, and in state of eternall death. But on the contrarie, Dauid a true penitent, a righteous & holy man, blamelesse before God in loue and charitie, hee was elect of God in Christ from the beginning to bee the sonne of God, and fellowheire with Christ of his heauenly kingdom.

To my remembrance, I neuer read so short a speech, so full of vnsoundnes. If a man would examine euerie word to the farthest, & diligently gather euerie absurditie that falleth, the words would scarce surmount the faultes in number. To all that haue their senses exercised, they are plaine inough, only for the simpler sort, I will point at the chiefest. First, he calleth Dauid the sonne of God, which is a fault, in that he durst so boldly vse this phrase, contrarie to the custome of the scriptures, which doe no where giue that title, by those words vnto anie, but to the onely begotten sonne of God, who is called [the sonne of God] by an excellencie. Secondly, so deepe was his ignorance, that he knew no difference betwene election and reprobation: whereas the former euer tendeth to life, and the latter euer to death. So that whereas he saith, God hath elected & chosen all such to bee condemned, &c. Hee might as well haue said, The Prince hath pardoned such a man to be hanged. ¶

The father hath made such a sonne his heire, to disinherit him. A man would thinke, fire and water could not be ioyned together. Thirdly, pretending that this point of doctrine, hath been hitherto corruptly taught, & that he would teach the trueth, he neglected to set downe what predestination is, the description whereof (notwithstanding) he ought most exactly to haue set down: seeing therupon resteth y^e whole waight of the building. Fourthly, in the former part of his words, he either maketh works the cause of our election, or els maketh election nothing els, but an appointment or decree of God, concerning such signes as should tell vs, who is in the state of saluation. As though a decree were not rather directly of such thinges as shoulde bee brought to passe, the things incident thereto, hauing a more remote consideration. Els can there be an adiunct, without his subiect? Now in the contrarie member, he saith, God hath predestinate all such to bee condemned to eternall death, which are not in the state of true repentance. Who then is not condemned in the beginning of his life? And if euerie one of vs receiue Gods speciall condemnation one time of our life, where haue we our dispensatiō for that sentence afterwarde? Again, a little wit might haue serued him to haue put it downe thus rather, God hath predestinate all such to be in the state of eternall death, &c. For so the contrarietie of his members shuld haue stood (at least) in some proportion. Fifthly, if when a man doth well, he be the childe of God, & when hee sinneth any actuall sin (for so I vnderstande

his meaning) he forthwith become the childe of the deuill, and thus again and again, as oft as he riseth by and falleth down, it followeth necessarily that the spirite of God dispossesseth y deuill, and againe the deuill dispossesseth the spirite of God, from time to time. What raging blasphemie is this? These shall suffice the reader in respect of my labour: for it is easier to enter into more, then to know when to make an end. And it is sufficient confutation, thus to haue opened him, for a man in this high point, both vnskillful, inconstant, absurd, and presumptuous. The first two whereof, shewed him to lack teaching, the third, earnest rebuking, but the fourth, seuerer whipping, that he might haue learned, how he climed any more so high, till the ioynts of his knowledge had been better knit, and the sinewes of his vnderstanding got more sense. The rest of that diuision, is nothing but a continued course of his old shamelesse lying, and a begging of that which no bodie will grant him.

In his next diuision, where he saith, *Because they surmise that Gods predestination and election, should be sure and certaine vnto vs, although we do euill, I aske them whereunto men are said of the holie Ghost to be predestinate, and elect in Christ from the beginning.* If by [doing euill] hee ment as hee sheweth in all other places, presumptuous and reigning sinnes, then he is here in his old vaine of lying, for we are so far from this iudgement, to call any elect, that haue sin reigning in them, as that we are taught the flat contrarie, to wit, that the elect, after they are called, are no more

wholly subiect vnto sin, to yeld willing obedience thereunto, and to serue sin. Other wise if he ment by [*doing euill*] any kinde of euill, then belike he held, that euerie kind of fall or slip doth cut of election. But some perhaps will vze the former sense againe, as to ouerthrowe my answer, interpreting raigning sin, by actuall sin, betwixt which they discern no difference. If there be any so ignorant, they must learne: that euerie raigning sin is actuall sin, but not cōtrariwise, euerie actuall sin raigning sin. Like as all wallowings in mire are defilings to a mans bodie, but euery defiling is not wallowing in the mire. To slip, and fall in the dyt to his defiling, is incident to the carefulllest man that walketh, but to wallow in y myze is proper vnto swine. So experience hath taught the dearest children of God, that they are subiect to their defilements and falles, but if any man loue to fall, or lye still, our soules haue no pleasure in him. And now to his question, I answer thus far, as hee would haue me: that the elect are prædestinat to a holie and vnblameable condition in this life, and further, to be gathered in Christ, vnto God him selfe finally. Which double end of election cōcerning man, if E. G. saw not, he was blinde, if he did see it, he had no good meaning to conceale it. But from the former end of election, he supposeth he hath got a great aduantage, and thus he reasoneth. Those onely are prædestinate to life at all times, that liue blamelesly before God at all times but no man liueth blamelesly before God at all times therefore no man is prædestinate to life at all times. He knew his first proposition would be denied

27. ph. 1. 4.
1. pet. 1. 2.

b aph. 1. 10. 11.

and thus he prouided to proue it. For it cannot be said, that there is then, or for that time, anie predestination or electio vnto life, for the time, when as there is no predestination or electio vnto the sanctification of the spirit, or vnto true repentance & amendmet of life.

Of seducing Sophister. How many pittfalls hath he made here to catch y simple soules withall? ffirst he snatcheth this, as though it were giuen him, that euerie fall or ceassing from holy actions, is a cutting off, of the sanctification, that so he might conclude, hee that is vn sanctified is not elect. But now he must restore it again with shame to his setters on. For euerie fall is not a falling away, as I proued before, and a sanctified man is reputed holie, not in that he neuer falleth at any time, but in the elimination of the continuall tenor and course of his life, for the most part. So was Dauid a holie man, yea, a man according to Gods owne heart. And in this sense is **Ezekiah** said, to haue cleaued vnto the Lord, and not to haue departed from him.

2.King.18.6.

Though his life was not without some blemishes of ^a rashnes, and ^b grosse omissions. Otherwise, if there be no sanctification but when there is a holie action, then sanctification shall be nothing els but an actuall holines, now if there be no sanctification but actuall, then which way is ^c Christ our sanctification? Wee must burie the righteousness that comes to vs by imputation, in the graue of forgetfulness, with the absurd Papist. If a man would prosecute the absurdities that rise herehence, he should finde no end. For in these cases, not to walke in the direct path, is

a 2.King.20.11.

b 2.King.23.13.

c 1.Cor.2.30.

phil.3.9.

neuer to make an end of wandring. Againe, he maketh his sanctificatio which is (as you heare) altogether an actuall holines, the proper adiunct and perpetuall vntended note of electio, which though it haue no ground of scripture, yet agreeth it well with his conclusion, that there is no election at all. Thus you see this clause [*at all times*] must be rased out in his proposition, and so his mutable predestination prooueth but a dream. If any man vrye y place of Paul to y eph. 1. 4. (which it seemeth E. G. would haue done) to infer y particle [*at all times*] by: as because the Apostle saith, We are cholen to be holie and blamelesse before God, therefore actually at all times, (vnderstanding that to bee spoken absolutely and simply for this life, which is but in some sort and measure.) You see, that hee shall deale but deceitfully. For the holie and blamelesse state there spoken of, which the Saintes should be in through loue, is indeed imputatiue, and otherwise can intende but onelie a measure and dispensation, not a fulnes and exact perfection, whiche is neuer to bee atteyned to till the day of the full redemption of our bodies: as hath bene proued. And so are all those places of scripture to bee vnder stood, that exhort vs to perfection, namely, that it is the goale which all the race of our life must tend vnto, and the perfectest man can be saide but to ^a geetowarbes. When it is said, as in this life, a man to be ^b perfect, and instructed perfectly vnto every good worke, there is meant nothing els, by a perfect man, but suche a one, as in regeneration is

growne

phil. 3. 12.

bz. 1. 17.

grown to mans state (like as it pleased the spirit of God to speake for our capacitie) who is able by the worke of God, to discern betwixt thinges that differ, and apply him selfe to euery right way, farre aboue manie others, who in comparison of him, are but children in the faith of Christ. Thus we see, how manie deceiptes were secretly couched in this argument, to overthrow the certaintie of our election. But I trust he hath left none behind him, of so simple iudgement and gifts of vnderstanding, as that knoweth not, a decree, to be a stedfast thing, such as can not faile, finally to be accomplished, what soeuer falleth out betwene: especiallie, the God of spirits, that knoweth all things that can come to passe, beforehand, ordaining y^e same. Yet this miserable man proceedeth, and saith: God doth from the beginning predestinate, and elect in Christ, some to stand onely for a time in the state of true sanctification and saluation, and then giueth them ouer in iustice vnto themselves, & so wipeth them out of the booke of life. That hipocrites euer attaine to true sanctification, is false, and followeth the forme of his old beggerly reasoning. That they are predestinate to life, is absurd, and like himselfe. That he gathereth it from some scriptures that make mention of a putting out of the booke of the lining, as the 32. of Exod. 33. verse, and 69. Psalm. 29. verse, uttereth his old ignorance & childish vnderstanding of the scriptures. First therefore let the Reader consider, that God writeth no booke of memorie, but this is onely a speech borrowed from the manners of men, and

2. Tim. 2. 19.

ascribed vnto God for our capacitie & comfort: whiles it imprinteth in the mindes of the childre of God, that not one of them can be forgotten in the day of the iust, sith they are now from euermassing, as plainely set downe in the forcknowledge of God, as if their names were registred in a booke written for that purpose. Therefore saith the Apostle: The foundation of God standeth sure, the Lord knoweth who are his. As for his places that mention a wiping out of the booke, in God. it is called, [The booke that thou hast written:] in the Psalme, [the booke of the liuing.] His iust answer might be, that there is not meant the booke of predestination to life, but the communicating of the couenant, which God had made with *Abraham* and his seed, whereby they were now, as in a mustre rolle reckoned the onely people of God, the Gentiles being excluded. But if by way of concession, we graunt him that place of the Psalme to respect the booke of life, mentioned *Apoc. 20. 12.* as also anie such place of scripture, reporting a rasing out of the vngodlie: yet he that is not willfullie blind, may see, that those places, are not to be taken in a full and exquisite sense, as though any such as the scripture thus speaketh of, were euerm written in deed in the booke of life, but onely according to the supposall of men, and estimation that the hypocrite hath of him selfe: so doth the scripture in such places answer home, to his owne heart, that he shall be wiped out of the number, among which he thinketh himself so certainly registred and written. Which is nothing els, but to bee
 becla

declared and laid open, that howsoever he hath
boastingly bozned himselfe among the Saintes,
he was neuer in trueth, of their number befoze
God. In lik sort *Iohn* speaketh of those that fall
away: They went out from vs, that it might
be made manifest, they were neuer of vs. *And*
this is (according likewise as I alledged befoze,
against the hipocrite) to take from him, euē that
which he was supposed to haue. This certainly
is the vttermoſt, that can bee concluded out of
those places: although it be graunted *E.G.* that
in them is vnderſtood the booke of predeſtination
vnto life. For, that any in deed once written in
the booke of life, and predeſtinate to be ſaued, can
fall away, or be croſſed out of the number anie
more, is vntrue, and vnpoſſible as I will proue.
1. This is a certaine place, that the elect cannot
fall away: God ſpeaking by his Prophet of the
new couenant, ſaith, I will put my law in their
inner parts, and I will write it in their hearts,
and wilbe their God, & they ſhalbe my peo-
ple. How farre this reacheth to the aſſurance I
ſpeake of, appeareth by the oppoſition of the ef-
fectes of the two couenants: touching which, he
ſaith firſt, that the new ſhould not be like that,
which was giuen vnto their fathers, neither for
the forme thereof: (for the new ſhould be written
in their hearts, arguing the old to be written but
in ſtone, as *Paule* alſo ſpeaketh) neither yet for
the effect, for they brake y^e couenant, verſe. 32.
But contrariewiſe touching the effect of the
new he ſaith, and I will be their God, & they
ſhall be my people. Which (I ſay) the neceſſi-
tic

1. Ioh. 2. 19.

Mat. 13. 12.

Ier. 31. 3.

verſe. 31.

2. Cor. 3. 30.

tie of the contrariety enforzeth as farre, as if the
 wordes had bene, They shall not breake this
 couenant, nor be seperated from me for euer.
 My second reason is, from that place of *Iohn*: If
 they had beene of vs, they would haue remain-
 ed with vs. Which hath this most apparant
 consequence, that all those that are of the num-
 ber of the elect, shall euen so abide for euer. For
 either the Apostle there, maketh it a necessarie
 conclusion, or els his reason must bee nothing
 worth. 3. This chaine can neuer bee broken
 which the Lord himselfe hath made: whom he
 hath knowne before, those he hath predesti-
 nate, whom he hath predetermine, those he
 hath called, whom he hath called, those he
 hath iustified, and whome he hath iustified,
 those also he hath glorified. So that, what is
 clearer, then that all that are written in the
 booke of Gods foreknowledge, are predetermine,
 to passe through all the middle meanes, euen to
 glorification. And *Paul* saith after ward, no-
 thing can separte vs from this loue of God
 in Christ Iesus. 4. It is written, concerning
 that many headed beast, which should so pre-
 uaille with the people of that age vnto Idolatrie:
 Therefore all the inhabitants of the earth
 whose names are not written in the booke of
 life, of that Lambe, slaine from the foundati-
 ons of the worlde, shall worship that beast.
 Now when we see all those that are written in
 the booke of life, to be utterly exempted, from pe-
 rill of falling into Idolatrie, euery man saith it
 most equall, that they be exempted from falling
 away

Ioh. 3. 19.

Rom. 8. 29.

ver. 30.

ver. 38. 39.

Apoc. 13. 8.

away from grace. 5. If it were possible for those that are once written in the booke of life, to be wiped out againe, to what purpose did our Saviour place all his Disciples joy and reioycing in this life, in this meditation about all other, that their names were written in heauen?

Luke. 10. 30.

Where anie doubtfullnesse is, there is no solid joy nor comfort. Finally if it be true that E. G. hath hether to stood in, that ever as a man standeth firme, he is predestinate to life, and when he falleth, he is predestinate to death, then it followeth, that he is ever anon written in, and rased out of the booke of life, which is y^e foreknowledge of God: and so it can not be said, that pre-

Eph. 1. 4.

destination, is from before the beginning of the world, when as this man maketh it but a dayly decre^e for this life. The inconuenience whereof I perceiue he saw not, when he set downe, that David was predestinate from the beginning to be the child of the diuel when he sinned, and againe the childe of God when he repented. Well now at length, let vs heare his conclusion of this matter. Lastly (q. E. G.) We deny not, but that God hath also predestinate some, neuer to fall away, but to be renewed alwaies by repentance, and therein to perseuere, euen to the day of their death. But it can not be knowne who are of this number, untill we see this grace giuen unto them of God, euen to their last end. Vnchangeable camelcon. Had he concluded a life before, that that no man is predestinate vnto life at all times? And what is this that he now affirmeth? Some are predestinate neuer to fall away, but to perseuere vnto the end. And lier (they

(they say) had need of a notable memorie. Touching that he saith, we can not know who are of this number till the end: I see well, he was euen ouer head and eares in poperie. But holwofoener he, or any other euil spirites, call it impietie, presumption, and saucines in the children of God, to hold their election in assurance, here in this life, let vs neuer a whit be discouraged, to walke so farre in this point also, as we haue iust warrant by the word of God. Concerning others, we haue litle to say, this businesse concerneth euerie mans selfe. And if it did not greatly concerne euerie mans owne selfe, the Apostle would neuer so vpbzadingly, haue bidden y^e Corinthians, enter into this examinatioⁿ of themselves, saying, Try your own selues whether you be in the faith, proue your own selues, doe you not know your own selues, to wit, that Iesus Christ is in you? except you be reprobates. Whetherto also maketh S. Peters exhortatioⁿ, that we would make our vocation and election sure vnto vs, that is, confirme our mindes therein by a holie life. Of the notes to examine our selues by, I haue spoken hertofore more exactly, page 75.76. where are described the seuerall frutes of our recoⁿciliatioⁿ. Briefely, like as by good works indeed, we acknowledge sanctification, and from sanctification ascend to faith: (as which can bee no more separated then the fire and his light) euen so, from those sure effects we gather our effectuall calling, from that calling we conclude our election, and so our predestination in Christ, as firme, (thzough the infallible connercion of can-

2. Cor. 13. 5.

2. Pet. 1. 10.

ses & effects) euen as the thzone it self, of God is firme & vnmoueable: & here fastening y^e anker of our hope which neuer maketh vs ashamed, we are carried vpward, and forthright stil we fare, amidst y^e tempests of all temptations (being euer conquerous thzough the spirit of God) vntill at the last, we attaine to the desired glozification.

This exhortation directed vnto vs, wherein hee boasteth to minister sure matter of sounde comfort for our reliefe, (as though all our Ministers doe comfort vs amisse) as it receiued proportion and forme from the prince of pride, (who maketh his instruments surpassing all others in the height of their owne conceit) so the matter of it, is as a waight of lead, specially for the afflicted conscience, to sinke it downe to hell. For when the soule now alreadie humbled and bused with the sense and burden of sin, shall receiue this newes, that there is no allowed harbour for her safe comfort and reioycing, til shee can attain to that statelie abilitie of standing, as neuer more to commit anie thing y^e shee knoweth to be sinne, to what extremitie shall shee bee brought hereby? How shal she auoyd the iawes of hell and dispaire? (especially hauing alreadie befoze her eyes, the terrible experiance of her own impotencie.) And he that standeth firmest, can herein finde no comfort, seeing no certaintie is granted him, so long as his conscience can tell him of any sin: for this man saith plainly, *That condemnation abideth for him so long, vntill he haue by Christ all the workes of the deuill so loosed in him, that he sin not.* Which wordes shew more fully
the

om. 8. 11.

the reach of his meaning, if they be wayed with that, which a litle after he uttereth: Wee may be bold by the example of Christs Apostle, to affirme, that no violence either heauenly or earthly, no death, no persecution, no sword, no power or force whatsoever, shalbe able to separat vs from the loue of God, in our Lord Iesus Christ, that is, shalbe able to force vs to sin wittingly. Here his wholesome glose vpon the text, telleth the reader, how little grace was in the man. Besides a child cannot be deceived, that readeth h place, but must see, that there the Apostle speaketh of the loue, (not wherewith we loue God) but wherewith God loueth vs in Christ Iesu. Now in that he hath framed it thus for his purpose, it declareth, that I haue not charged him amisse hitherto, in saying he affirmeth the regenerate man to haue a full & absolute power to withstand sin. Which as I haue (by the grace of God) plentifully confuted heretofore, so yet can I not, but by this flat place, presse him moreouer and that worthely, with these his owne absurdities and contradictions. First if the regenerate mans abilitie be so great, that nothing can constrain him to sin, then it should folow, that he cannot sin wittingly at any time, for S. Paul plainly inough teacheth, that his will is, euer to do that, hee knoweth God hath commanded him, and euerie one of vs feeleth this most certainly, in his owne experience to be true. Secondly, if this doctrine stand, then election is alwaies at one state with the regenerate, his perseuerance neuer faileth utterly, the spirit cannot quite be put out, and so that sayre
puppie

om. 7. 15. 18.
1. 23.

puppie [often regeneration] needeth no other violence then such, as the hand of him that be-
 got it, bringeth here vnto it. And to conclude,
 thus we see in true consequence, al other founda-
 tions in his booke rased to the ground, for the e-
 stablishing of this olon browne paper building,
 of mans absolute abilitie: which hauing now al-
 ready, put the fire of Gods word vnto, it suffi-
 ceth me here, to behold the flame thereof. The-
 scriptures which he wringeth, will not yeelde
 him one drop of liquoꝝ to quench it. He faileth
 still in this common fallation, to take that for
 simply and in all respects, which is meant but in
 a measure and in some respects. So for the place
 of the Philippians, because *Paule* saide he was Phil. 4. 13.
 able by Christ, to behaue him selfe in all states
 of life, whether in fulnes or hunger, aboundance
 or scarcitie, this man wil vnderstand it, of euery
 actiō throughout *Pauls* life, & of an absolute po-
 wer to perfoꝛme the same, euen as he would. In
 like soꝛte dealeth he, with the other two places,
 1. Cor. 4. 4. and 2. Tim. 4. 18. In both which,
Paule speaketh, concerning the offices and due-
 ties of his Apostleship. I know nothing by my
 selfe. And, The Lord shall deliuer me from eu-
 il worke. For concerning the perticuler acti-
 ons and practise of all his life, these places of his
 franke confession shall for euer stand vntouched.
 I do not the good that I would, but the euil
 that I would not. And, I haue not yet attained
 the marke, nor am not perfect. Beside what
 soeuer may be saide for *Pauls* holie life, yet hee
 reasoneth absurdlie frō him to vs: as if he should
 haue

Rom. 7. 19.
 Phil. 3. 12. 13.

haue said: A man can carrie a hundreth waight, therefore a childe can do the same. The 1. Joh. 5.4. hurteth his cause: for the beginning of the verse is, whosoever is borne of God, overcome the world, which we acknowledge, namely the worke to be a doing, euen from the first day of our effectuall calling. The other part of the verse is, and this is the victorie which hath overcome the world, to wit, our faith, wherein if his eyes had serued him, he might haue seene, that our present victorie is placed, not in actuall, but in imputatiue righteousness onely, that is, in such righteousness as wee haue in Christ by faith: which surely should not be, if we had here an absolute power. And whereas he saith, there is nothing so hard or strong, which (by Christ) we shall not be able to performe & overcome: he saith trueth: but the question is not betwene vs, what we shalbe able, or how much we shall attaine vnto finally: But whether our strength be at full to do good, and our power absolute in this life therewith. I haue graunted before, not onely an imputation, but also an inchoation of inherent righteousness, in all that are truly sanctified: which though it be not in like measure with euerie one, yet is it in a true measure in the weakest, and such, as hath continual encreasing in this life, our inner man preuailing more and more, and our old Adam consuming still in strength, till finallie at the last point of death, it ceaseth to be at all: and we in the blessed resurrection with perfect bodies, receive the crowne of life: which thing God hath promised vnto

vnto vs saying: he that ouercommeth & kee- Reu. 2.25.
 peth my works to the end, to him will I giue
 the crown of life. The which notwithstanding
 this our endeouour and studie obtaineth not. for
 neither do we labour and contend thereunto by
 our owne strength, (but it is by Christ that dwel- Gal. 2.20.
 leth in vs) neither yet accomplish we our course
 by any one receipt or measure of gifts, but by
 dayly obtaining of supplies by prayer: according
 as we are commanded. Aske and it shall be gi- Mat. 7.7.
 uen you, seeke and you shall finde, knocke &
 it shalbe opened vnto you. Therefore as the
 middle graces and meanes come to vs, by the
 mere free gift of God, so of necessitie, the small
 crowning of them must be reckoned: that all the
 glorie may be the Lordes, who as hee hath not
 spared, to giue his owne sonne for vs, so he will Rom. 8.32.
 not faile to gratifie vs in all thinges, with him.
 There is the goale, and this is the race which
 we are set to runne in, vnto the same. Which
 course because we can not so stedfastly hold on,
 but that we doe receiue slips and soiles often
 times, our Saviour oftentimes purgeth vs with
 his euerlasting sacrifice, - and maketh by our
 breaches by imputation of his unspotted righte-
 ousnesse. Thus as we haue our enemies, that al-
 waies may annoy vs, so yet we haue our cap-
 taine sure, that euer will deliuer vs. Now
 if any man, hard to bee perswaded, will here
 stand questioning, why GOD restoreth vs
 not in one moment, but committeth vs to this
 battaile, with Sathan and the flesh, whilest we
 remaine in this life: the reasons are at hand: first

to beat downe our pride and to humble vs, that when the naturall ticklinges of our proud conceiptes would arise, from the knowledg of our fauour with God, the present sight of our remaining corruption, might strike downe our tailes againe as the Peacoeke doth, at the beholding of his soule feete. Secondly, for that it is the pleasure of God, thus by our weakenes, to bring his power to perfect manifestation, whilst the foyles of sinne shame vs, euen as the despitefull buffetings of an aduersarie, and force vs euer anon, to runne for rescue: where by we continually testifie, that the power of the Lord onely saueth vs. Of this our condition, the conducting of γ children, of Israel into the land of Canaan, is a liuely picture. We doubt not, γ Lord could haue brought his people to the promised land, without battaile: But because the land of Canaan, was a figure of our heavenly countrey, it was his pleasure, that they in dayly conflicts, should bee found conquerours, yet by his might: for so it was told them, The Lorde shall fight for you. A goodlie testimonie thereof they had, at the winning of Iericho, whose walles fell downe at the sound of the trumpets compassing them. Which hath a comfortable proportion, with the victories that Gods children haue in their spirituall battailes: the prayers and groanings of the faithfull, being no baine or idle noyse, flying about in the aire, but like those pearling trumpets, at the sound of which, the strong walles of Iericho were overthrowen. moreover, after God had brought the Israclites into

2. Cor. 12. 9.

Exod. 14. 14.
Ios. 6.

into the land of Canaan, he left amongst them, the Philistians, and other enemies, to the end they might not grow secure, and that their faith might so be tryed, whether they would truly cleave vnto the Lord, or be drawne away after straunge Gods. In like sort hath he placed vs, to sit with him, in the heauens in Christ, and meane time, here hath left vs, the remnants of sinne, as enemies to fight withall, both to exercise our faith, and aduance his glorie. In the vnderstanding of this, is sure matter of sound comfort, wherein (I am sure) all the children of god doe rest, with great reliefe vnto their chased soules, in this life. What E.G. felt it not, nor contented himselve therewith, I leave it to the Lord, in his time, to reucale the cause.

Eph. 1. 6.

An Admonision to the followers of Glouer and Browne.



Vnderstanding the knitting vp of Glouers exhortation, to bee directed (especiallie) vnto his followers, I willingly doe obserue the same course, as one that in the earnest desire of my heart doe account nothing too deare that I might compasse, to doe them good withall. And first I addresse my selfe to those that haue tractable minds among them, such as in whom, the Lord hath not shut vp all way of entrance, but that do yet, willingly lodge this

thought in their heartes, namely, that they are
men, and may erre. Beloued in Christ Iesu,
of what value, E.G. admonition put in the con-
clusion of his booke, hath bene with you, hither-
to, I know not. What estimation it ought to
haue, either touching the doctrine of our church,
or yet the behaniour of such, as we take to bee
worthie Ministers in the same, I referre it vn-
to you, now againe a fresh to be considered. If
he haue bene found, in the tryall of these prin-
ted pointes, a man of good report, then giue him
credit in the rest, which as yet are not brought to
light. But if his perfectest polishinges, which
(no doubt) he first aduentured to the beloe of the
world, be found (as hath bene proued,) false, he-
reticall, and popish: and set out with such argu-
mentes, as in prouing one assertion, confute an
other, yea almost euery assertion, so put downe,
as one part ouerthroweth an other (if it be not
greatly helped, by a fauourable reader,) how
much standeth it you in hand, to bethinke you,
of some conuenient time, and waie, to despatch
your selues of all his snares: I know not all the
unsound conclusions he hath left in writing a-
mongst you: I haue heard there be manie: and
his conferences with M. Whitaker, and M.
Egerton do notoriously proue it. He thinke,
howsoeuer in some lesse matters your iudgemēt
might faile you (a thing incident to the chiefest)
yet, that you should not haue taken so slight
markes of your waye, as not to discern your
selues, carried backward into Egypt againe.
Which I speake not (beloued) so much to re-
proue

proue your ouersight committed, in this behalfe
 (for with trembling I consider mine owne frail-
 tie also) but to stirre you vp, now at length a-
 gaine, to renew your estate. It may be, when
 you first resolued, to take that part whereon
 now you stand, you neither discused all the cō-
 trarie arguments, nor foresaw all the daunge-
 rous inconueniences, that time (through the
 long patience of God) hath now offered vnto
 you. It was hard, (beloued) that you could be
 drawne, to sunder your selues from vs: more
 hard, that you did it, with bitternesse and reui-
 ling: it should now be stouneesse, if you would
 despise brotherly to commune with vs, who
 haue hether to in some measure of patience, and
 loue, endured all your former dealings. Goe
 then: what gaines hath your departure brought
 vnto you? I meane what sincere holines: What
 profound iudgement? What spirituall peace &
 rest vnto your soules? I confesse E. G. talketh
 of more holinesse then we dare professe, but the
 questiō is whether he practised so much, so much
 (I say) either as his writings require, or as we
 by the grace of God, in these our liues attaine
 vnto. You know he writeth; that those that
 haue put on Christ, haue strength and power,
 to abstaine from sinne, and keepe the comman-
 dements, and that a man is not yet iustified, but
 condemned, all the while he is subiect to sinne a-
 gainst his will. Now what case was he in, by
 his owne rule, that sinned wittingly when hee
 wrote his booke? For vnto him, so exercised in
 reading the word, as he would seeme, this place

Page. 14.

page. 23.

2.Tim. 3.19.

could not be, but as common as his name: Admit no accusation against an elder, without two or three witnesses. Judge ye now whether he was grossly overtaken with the transgression of this canon, who hath accused not one, but all the elders of our Church, for poisoners of soules, and horrible blasphemers of God, without offering one testimonie, or producing one witness for that he saith. And albeit we be such, as acknowledge gladly our liues to bee hid with Christ in God, yet we doubt not (let the glorie be the Lordes) but in dayly mortification of our members, and striving after the way of life, to be set in tryall, against the proudest iusticiarie in the world: though we hang downe our heades before God, and are euen nothing. Yea, I trust (beloued) I may speake it, without all iust suspicion of vaine boasting, that there be amongst vs, that haue attained further in Christ, then the abstaining from such grosse sins as this, and haue testimonies farre aboue the report of your leaders life: though they dare not, neither may, profess so farre as ye. But Satan prepared him, an easie entrance into this presumption, when he perswaded him, that the first motions were no sinne, and that the lesser sins were veniall. A trewantly scholler, may compare with a better than himselfe, in some learning out his booke, if he may haue liberty to teare out so many leaues as he listeth. This is also the case of the papists. As for exact knowledge, or deepe iudgement, if you suppose your selues to haue attained anie, since you went from vs. I looke backe againe

(I beseech you) it may be (if you looke earnestly) you shall now perceiue it otherwise. I am sure (beloued) you hate the house of bondage, and detest the rules of the Egyptian Iuozship, which some of you (perhaps) haue knowne, some haue heard your fathers report off. Thinke you then the dealing of E. G. towards you, to be tolerable, that nouseth you againe in the lawes of Egypt, and giueth you to drinke (that I know of, partly by his publike, partly by his priuate writings) sixe of the chiefest ingredients of that cup of the mother of fornications? Marke them now againe, and consider them better. 1. That the first motions are no sinne. 2. That there are sins of their own nature, veniall. 3. That there is to the regenerate no assurance of our saluation. 4. That the regenerate haue full free will, and power to keepe the commandements. 5. That Gods predestination standeth not eternallie, firme and vchangeable, without all regard of workes. 6. That wee are not iustified by faith alone, but by faith and workes. To these, being maine groundes of poperie, he addeth of his owne. 1. That the ten commandements are abrogated. 2. That loue is come in place of them. Now what loue he meant, that should be distinct, from the loue required in the commandements, I commit it here againe, vnto your selues, to chelw vpon. But to come vnto the man, that first led you out into the wide field of error. Were you made wiser by him, according to y^e wisdom of God? Let not affection beguile you, but iudge with righ-

Conf. with M.
Whitaker.

His printed
booke.

Conf. with M.
Whitaker and M.
Egerton.

Conf. with M.
Whitaker.

teous iudgement: and (me seemeth) this may be a rule sufficient, for the present, to trye your case by Questionlesse, if your knowledge haue proceeded on vnto better, then y^e things you haue learned, since your departing tend not to the ouerthrow of any trueth, you had receiued before, but to the enlarging and fuller garnishing of the same: otherwise you must needs confesse your gaines to be losse, and all your winnings your spoile. Now this (sure) you had learned: as by all meanes, to sake the garning of your brother that hath sinned, so likewise freely & simply to forgive him, those quarrels and offences you haue to laye against him, in like maner, as God in Christ hath forgien you. But your teacher since that hath taken you out a contrarie lesson, if you marke it well: namely That you must neuer forgive your brother hauing offended you, except he first repent thereof, & seeke reconciliation. Consider now whether this hold anie proportion with the Lordes mercifull dealing towardes you. Did he with hold your pardon till you repented? No: did he not rather giue it you, whilst you were his enimies? Now in the meane time (if your brother persist a space obstinate) can you pray, Forgive vs our trespasses, as we forgive &c. Secondly, you know this Canon, Let all thinges be done comely and in order. Suppose you to keepe it, and embrace his doctrine also, who saith. Anie one of a Church may excommunicate, if the rest will not ioine with him. Consider of what consequence that may bee:

saing

Mat. 18. 15.

Ephe. 4. 32.
Col. 3. 13.

Anf. to M. Cartwrightes letter,
pages. 37. 38.

Rom. 5. 8. 10.

1. Cor. 14. 40.

In his order of
studying, for
rule, against
parish pr. &c. &
Anaf. to M. Cartwrightes letter.
Page. 14. 28.

seeing diuers men iudge diuersly, & one man in
a multitude (manie times) esteemeth of a thing
contrarie to all the rest: and that falsly too.
Thirddye, marke this assertion: One de-
fault of a congregation in separating the
vnwoorthie, may disanull it for beeing a
Church. Can there be a readier knife, to decide
all the Churches in the world withall? But you
know it is false, as is manifestly proued, by the
crample of the Church of *Corinth*, who, though
they had not separated the incestuous person,
yet *Paul* euen then, acknowledged them for a
Church of God, & sanctified ones in Christ Iesu.
If he say, this was only a negligence in the *Co-*
rinthians, which they after ward amended, hee
shall helpe his cause nothing thereby, for in the
place I haue quoted, hee maketh negligence of
force sufficient to disanull a Church. Wherefore
either *Paul* was to be blamed, that called y^e *Co-*
rinthians in this case, a Church of God, or els
he was a dangerous Schismaticke, that taught
this point of doctrine contrarie to him. 4. Where-
as he holdeth, that this outward discipline is the
covenant betwixen God and vs: if you mark the
print of his foote well, you shall see that he went
not right forward here as you beleued, but was
haled backward into the denne of Poperie. For
not by works, but by faith, is the covenant kept
on our part. I know he practiseth some p^ro^fes
to the contrarie afterwarde, but as one misera-
bly ignorant of the difference of the two cove-
nants. 5. He accounteth discipline the ground-
worke of the church, in which doing (you know)

Anst. to M. Carters
lect. Pag. 8.

1. Cor. 5.

1. Cor. 1. 7.

Pag. 8. 18. 27.

Habac. 2. 4.

Rom. 1. 17.

Mark. 16. 16.

10. 1. 11. 12.

Ti^l. against pa-
pish Preach. last
leafe.

Ephe. 2. 20.

Vnder the title
(Against parish
Preachers, &c.
& in his booke
of the life and
manners of true
Christians.

Phil. 1. 9.
Col. 1. 9. 10.

Rom. 5. 1. 2. 3.

he putteth it in *h* place of Christ himself, where-
by (therefore) it is become an *I*doll vnto him.
6. So far he proceedeth in seducing, that he saith,
the wife ought to go away from her husband, (if
he wil not go with her) in *h* case of want of this
discipline: and (which maketh his fault *h* worse)
he pretendeth ground for this, in the 1. Cor. 7. 13
Which place giueth libertie, onely against an
vnbelieuing partie, which will not be perswaded
to embrace the Gospell of Christ, nor in anie
wise to depart from *I*dolatrous worship. Now
what is this to enforce her going from him, only
vpon want, or bondage of the outward discipline
where they dwell. But of this mans absurdities
hitherto, his time commeth shortly to be better
knowne. *I* heare besides, that there is one among
you, who whispereth already in corners, that
we must not belieue in the holie Ghost. *I*s this
to encrease (beloued) and to abound more & more
in al iudgement, according as the Apostle exhort-
eth vs? *W* is it not rather to go backward, and
to lose euen that you had attained vnto? Now
to the last point, concerning your peace. *I* mean
not here the outward peace, but *I* offer again to
your view, the peace of your conscience, eue the
inward rest and repose of your soules with God,
in respect of this strange course you haue lately
vndertaken. *W*hereof because you are best pri-
uie in your selues, *I* refer it also most vnto your
selues. Only of these things, that in this respect,
haue bin apparant to all mens eyes, *I* wil brief-
ly remember you. This is easily granted of al that
know God: What course of life soeuer hath the

approbation of Gods chearful countenance shining into the conscience of the practiser thereof, it is such, as being founded on the sure word of God, is the more constantly held on, and continued unto the ende. For the spirit within, & the word without, ioyning to the testifying & teaching of anie trueth vnto vs, bying vs to such peace and comfort with the Lord, in the practise of it, as maketh vs more and more assured thereof, and so the firmer to perseuere therein, euen vnto the end. Contrariwise, that course or demeanour of life, that hath any other foundation then this, as it shall neuer be confirmed by that inward approbation, so is it exceedingly subject to continuall changes & reuoltings. If we shall therefore coniecture of your inward peace, by the stedfastnes of your outward deporting, and carrying your selues, in this your separat course, I suppose, we cannot darre, that y^e peace of God hath possessed your minds this while. This (as you know) your great leader hath writ, and not hitherto recanted, that logick is an unlawfull Art for Christians, being forbidden by the scriptures, so that he calleth it a Heathenish fopperie, and exhorteth to leaue and beware of it, as though the end of it led vnto death. Mean time, himself bleth it as wel as he can, in al his booke, Of the life & maners of true Christians. And in his answer to M. Cartwrightes letter, yea and of late, admitted reasoning by Illegisimes in his own order. put downe in writing before for the forme of the conference. Let him not here bleare your eyes with this foolish saluing of the
foze,

In the title (A.
 gainst vaine lo-
 gicke, &c.

In the title (A.
 gainst the ieu-
 rious method,
 &c.

soze, That where hee hath practised logicke himselfe anie way, there he hath done it, but to foile vs with our own weapons, and as forced therevnto by our subtilties. It dooth but declare his diuinitie to be pitifull: for whatsoeuer is indeed vnlawfull, and simply forbidden by the word of God, & same by no circumstance, time, nor occasion, can be made tollerable, while that word endureth. Secondly, whereas he once prouoked you all, to flee out of England; if you loued (as he said) your saluation and safetie, and would not be guiltie of tempting God: Of later time again, by priuater writings and his owne practise, hee hath counselled a resorting to our Sermons. How many of you, haue been distracted thereby, I leaue it vnto your consciences, whilest some (perhaps) receiued it, other some thought straunge and refused to giue eare vnto that counsell. Looke also vpon his late subscribing, by your selues. Lastly, that I errede not my purpose in length, bet hink your selues, what glew he may haue to set these two together. No part of church discipline can be wanting, but the church dooth straightway goe to ruine therby, (for he saith, it is the life of the church.) And againe, There may bee a true church of God without the presbyterie. Now therefore beloued in Christ Iesu, sith your going out with this man, hath had so hard euē in many of you, as to bring you to the vnrrecoverable rocks of E. G. and leadeth euē the better sort, (whom Gods iudgement hath not as yet hunted forth so far) to a manifest decarie of true iudgement and vnderstanding

In the title / Against disordred preaching at Paules Crosse.

Ans. to M. Cart. letter, page 39.


Confer. with M. F. & M. E.

derstanding, toying therunto, the fearful companion of uncertaintie, and restless course of life, forsake whilst yet there is time, such accursed leading, and returne to vs your brethren againe: who, whilst you hold firme the foundation with vs, will neuer shrink you. And of this, it standeth you in hand the rather to haue care, as your contrarie dealing hitherto hath so apparantly dammified, the iust cause of Christi- an discipline. Men of anie iudgement and exercise in the scriptures may easily perceiue, and doe report, with what spirit *Browne* hath cride for discipline. The greater number being of little iudgement, condemne all for him. Doe reach of Sathan, the father of subuerting subtilties. But hercof, I meane not to make this my place of complaint. Thus much (therfore) vnto those, of whom there remaineth hope. The rest I haue nothing to say vnto, but this: there will be a day, wherein the Lord will make it manifest, he neuer sent you: & require the blood of his saints, which you haue caused to be spilt, at your hands again: and that most iustly.

P S A L. 8. 2.

Out of the mouth of babes & sucklings,
hast thou ordeined strength, because
of thine enemies, that thou mightest
slay the enemy and auenger.

*Praise and thanks, bee vnto the Lord our
God, for euermore.*



Faultes escaped.

Page. 53. Line 30. for while, read whie.

Page. 93. Line 29. read abideth for.

Page. 103. Line 3. for worke, read word.

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